The Merrill-Palmer Quarterly

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SELF-EXPLORATIONS OF TEACHERS IN A SEMINAR IN INTERPERSONAL RELATIONS *

CLARK E. MOUSTAKAS †

This paper attempts to explore the nature of an educational experience, the experience of teachers in a two-semester Seminar in Interpersonal Relations.‡ Data for the study come from tape recordings of the sessions, from personal notes of the teachers written after each class, and from reports submitted at the end of the course. The impetus for bringing the material together came shortly after the publication of the author's book, *The Teacher and the Child*, from a number of letters requesting information on the kind of experience which helped teachers evolve personal classroom relationships.

STRUCTURE OF THE SEMINAR

Theoretical Foundation. Though the structure of the seminar is still in the process of emerging and constantly changes with each year's group, a core of value, attitude and conviction is maintained by the instructor which provides a continuing substance and essential pattern in the course. It is the instructor's personal philosophy that the creation of an accepting, non-judgmental atmosphere where the individual is valued as a person, is conducive to significant growth, i.e., to the expression and exploration of personal and professional experience, and to the development of understanding, respect, and sensitivity in personal relationships. The instructor encourages teachers to do what they really want to do in their classrooms, to be and become more fully themselves, i.e., to express consistently their own values and convictions and to stop acting as they think they should or on the advice of experts. He believes in the dynamic value of the teachers' experience, attempts to nurture and cultivate their ideas, and recognizes the significance of personal insights which emerge from a natural unity of thought and feeling.

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The author wishes to express his appreciation to Dr. Pauline P. W. Knapp, Director of the Merrill-Palmer School, who suggested and encouraged this investigation, Drs. Irving Siegel and David Smillie who read the manuscript with critical care and offered ways of improving it, and to Deno Moustakas, Doris Anderson, and Phyllis Delplace for help in transcribing the tape recordings and typing the paper.

† The Merrill-Palmer School.

‡ An off-campus Merrill-Palmer course, extending over the academic year, which has been made available to school systems during the past seven years.

In the first five meetings of the class, the instructor presents his approach through lectures and discussions on the self, taken from the list of readings at the end of this paper. This list is made available to the teachers at the beginning of the year. The instructor presents a philosophy of health as a positive self-fulfilling force, as the unified and consistent organization of personality rather than the absence of symptoms or presence of standards and norms of behavior. This view provides a way for seeing, sensing, feeling, and knowing the significance of the personal relationship. Though he presents his view with definite conviction, the teachers are encouraged to seek to know their own values with greater clarity and to evolve a philosophy of personal relationships which is consistent with their own experience.

The following principles briefly characterize the instructor's approach.

1. Only the individual can develop his potentialities. This development occurs most fully in an atmosphere where the individual is encouraged to explore his own unique interests, choices, and directions.

2. As long as the individual is accepted, valued, and loved as a unique personality, he will continue to grow and develop his potentialities. When he is taught to imitate others or if he is rejected, criticized, or attacked, he becomes static or defensive rather than exploratory and actualizing.

3. The individual's perception of himself in a non-threatening situation is more valid, i.e., true to his experience, than any outside analysis can be. When free from external pressures, the individual knows himself and can relate and explore this knowledge with others.

4. Every individual wants to develop healthy relationships and to realize his potentialities, therefore he strives to create and participate in learning situations conducive to growth.

5. The individual learns only if he wants to, and learns significantly only those things which *are* involved in the growth of the self. Any other type of learning is temporary and disappears when threats are removed, or persists in a context of personal anxiety.

6. We cannot teach another person directly nor can we facilitate real learning in the sense of making it easier. We can make learning possible by providing information, the setting, atmosphere, materials, and resources; and by being present in the full human sense, through listening, empathizing, supporting, and encouraging.

7. The educational situation which most effectively promotes significant learning is one in which (a) the uniqueness of the learner is deeply respected and treasured, and (b) the person is free to explore the ideas, materials, and resources available to him in the light of his own interests, potentialities, and experience.

8. When the individual acts in accordance with his own being, he more and more fully realizes his potentialities. He must be free to do what he wants to do. If both internally and externally free, the individual expresses his own self and is able to grow. The result is

expression of the self, i.e., unified, consistent behavior, and not the wild, confused, and fragmentary "acting out" often designated as *self-expression.* This kind of self-expression is externally motivated, a reaction to frustration, denial, and rejection, i.e., to not being a self. In contrast, expression of the self is the natural emergence and development of real potentiality in unified holistic behavior.

The Tape-Recorded Sessions. The material is taken from a single year, when eighteen teachers participated in the Seminar, in order to provide a continuity for the investigation. The recordings were not begun until after the first five meetings. Sixteen of the twenty-seven remaining, open, sessions were recorded, each lasting approximately two hours. The first session was prefaced with the instructor's remark that the group was free to use the two-hour period in any way it wished.

The recorded data show the attitudes, concepts, and experiences which were significant to the eighteen teachers in the group. These discussions offered an understanding of the underlying dynamics of the teachers' perceptions and attitudes and the changes which occurred. While it is not possible here to present the complete transcripts, enough excerpts are included to illustrate the experience of the teachers as a meaningful whole. Brief comments of the author follow each section.

Instructor's Behavior During the Open Sessions. The instructor did not function in any pre-designated or predetermined fashion during the open meetings of the class. He expressed himself spontaneously, intuitively and in terms of the total context of immediate situations as he saw them. In retrospect, it is possible to point to some characteristics of his behavior: he listened to encourage further exploration on the part of teachers, but also to understand and to learn for himself from the experiences of teachers; he encouraged individual teachers to maintain positions they felt were right and valid, but tried to do so without minimizing the value of majority opinion or suggestion; he expressed his point of view from time to time, but encouraged others in the group to maintain their own perceptions and convictions; he directly supported individuals in the group when he felt their integrity and self-respect were being threatened or destroyed; he encouraged teachers to experiment and try out ideas that came to them through the class exploration; and he tried to show his belief in the worth and dignity of each teacher in the group, his belief in their potentialities as creative teachers, and his acceptance and empathy in response to each expression.

Selected Tape-Recordings, Summaries, and Comments

Relationships with Children

During the year a variety of relationships with children were discussed by the teachers. These were not presented as cases for analysis

in the group, but rather as a way for a particular teacher to explore with others his own involvement with a child, the nature of this personal relationship, the possible development of a positive approach to the child, and a resolution of existing problems. One of these relationships has been selected to illustrate the nature of the discussion and the meaning and value it held for individual teachers. The following excerpts, from the transcription of a meeting early in the year, refer to a first grader who is rejected in school.

MRS. SALL: I'm trying to figure out the best way to refer a child for special services.

MRS. LONG: You should talk this over with your principal.

MRS. DASE: I feel you should discuss it first with the mother. Could you?

MRS. SALL: Yes, I think she can be approached as a wonderful mother. She is sensitive. I think I've been reluctant to tell her something is wrong. If she wasn't such a grand person, I could dislike her for what she's done to the child. But she is so wonderful I don't want to add to her burdens. I really don't think I'm the one to talk with her.

MR. MOUSTAKAS: You're afraid if you told her it would be very disturbing to her.

MRS. SALL: That's right. I don't know what she would do. She's our room mother and she's done so much. I know I shouldn't let that enter in. The child should come first, but I just don't want to add to her troubles. I don't know what he lacks but he hasn't done any school work in two months. I get after him and he cries or he crawls under the table or hates school and doesn't want to come back. He'll hate you one minute and love you the next. In spite of it all, he's a lovely little reader, and does his workbook without any instruction. I didn't think he'd ever be able to read. I don't know when he concentrates. He never seems to be looking when I'm instructing. He's so entirely babyish. I've seen little two-year olds act like that. His mother was quite surprised when I told her he could read and that he does work difficult for my top group.

MISS TARS: Is the child accepted in the group?

MRS. SALL: The child isn't very well accepted by the group. His mother is very clever at making puppets, and she puts on puppet shows, and the children who were invited to the party were just wonderful to Bill until the party and then after that, they dropped him again. It was so obvious. They were so tickled they were invited to the puppet show, and after the party was over, he was the same child, picked on again. I can't get him to converse. The only thing I get is "so and so hit me." Of course he started it. I've seen it over and over again. For no reason at all he hits. The mother tried to have him take the bus at noon, because the children were cruel to him in the riding group. He is very awkward, quite large, but there must be something there or he couldn't read like he does.

MRS. DASE: Do you mean the mother would be in the car and ignore all this that goes on?

MRS. SALL: Well, she doesn't ignore him in her heart but she tries not to say too much to the children because she says she really doesn't understand how much of it is Bill's fault. I can see her position too.

MRS. DASE: I don't know why the parents would just sit and not try to do something about that in some way.

MRS. SALL: I build Bill up. I try to do it constantly by remembering how well he reads. I build him up in everything he does, but what he doesn't do is so obvious. He's such a pest with other children. It's hard to build him and have the children respect him one minute and not the next. Sometimes he gets wild with his hitting. He goes through all kinds of facial gestures. When the mother comes, she takes over the whole thing. She does everything well.

MISS WHET: I think it's a shame when parents give parties for children and then show off their own cleverness.

MRS. SALL: Well, but the children were really interested in the puppet show. He's a child who will share his crayons, paper, and pencils. I think he does it manly with a will-you-be-my-friend attitude.

MISS WHET: He's buying friendship.

MRS. SALL: He feels he must pay for everything he gets. He acts cantankerous when he's rejected by the other children.

MR. MOUSTAKAS: Then he hurts others, because he expects them to turn against him.

MRS. SALL: There's a neighborhood feeling against him too. The poor child is just crucified it seems to me. For what? I don't know except he hits. I've had note after note from parents saying, "Please don't let my child sit next to Billy." What am I going to do? Of course, I've never told the mother. She hears it all the time in the riding group and in the neighborhood. As I say I just lack the courage to tell the mother.

MR. FRANK: I would be interested in knowing if the neighbors think she's such a splendid person. That's the big question in my mind.

MRS. WALK: I would also like to know how the family stands in the neighborhood, what the other mothers and fathers say about the family.

MRS. SALL: That would be a hard thing for me to do.

MR. FRANK: Sometimes you get it voluntarily without asking.

MRS. SALL: But she's so wonderful. If I find a little boy crying and say I'm going to take him home, she'll say, "Don't bother, I'll take him home."

MRS. WALK: Would a child accept a ride with her?

MRS. SALL: Oh yes! They think she's very nice and talk kindly to her.

MRS. CONE: I had a similar situation. I had a mother last year who had an only child and this little girl was just as backward as a child could be and her mother was constantly getting her into Brownies and other groups. She was a member of the PTA, very active in the room, came about twice a week to see what was going on. As far as the little girl was concerned I think it was all wasted. I think she thought she was doing all that for the child. The child wasn't interested at all. It just made her go back into her shell because her mother was the active type and the girl was more passive. She wouldn't come forth with anything which her mother did. She put her in ballet school and brought things to school for her to show and the little girl didn't appreciate any of it. The other children didn't care for the girl because of her personality. I do think with older parents many expect too much of them, but I think it's just the opposite here. I think they've done everything for this child and it's all been wasted because the child never learned to do anything for herself.

MRS. SALL: But this little Bill, he comes up and kisses me and anyone else he feels like. He's rather an affectionate little youngster and Tom who is a very sophisticated youngster said, "Bill has to kiss the teacher all the time. He's a baby." Bill looked at me and said, "I don't have to kiss you all the time, do I? I would kill you if I wanted to, but I won't. I love you."

MRS. WALK: Is this mother just facing the situation now?

MRS. SALL: No! She had many conferences with the kindergarten teacher last year. They talked it all over and the teacher suggested Bill be retained. The doctor suggested this too. So did the principal. The mother agreed, but the first day of school she brought him to my room against everybody's advice.

MISS SHAWN: It seems to me she was more worried about what the neighbors would think than about the child's welfare. But you say he's a good reader and does his work well.

MRS. SALL: Yes, but he hasn't written a single word since he's been here.

MISS SHAWN: But he is a good reader.

MRS. SALL: Yes, but I don't understand how. I introduce a word once and it's his forever and he doesn't seem to be listening.

MRS. WULL: He'll catch on to writing one of these days. I had a child who didn't write all year in first grade but he writes beautifully now.

MRS. LONG: Maybe he's really very bright. Do you think he would have benefited by remaining in kindergarten?

MRS. SALL: I don't believe so. I don't know what holding him back would have done to him.

MR. WANN: Maybe he's just an individual chap who isn't going to be molded or pushed around. I always hated writing and still don't do it except when I'm forced to. I think I'd worry more about his personal happiness than about academic work. I have a feeling that when he proposes to learn himself that he'll do it.

MRS. SALL: Are you advising me not to even speak to him about his work?

MR. WANN: I'm not offering advice, just giving my reaction.

MISS WHET: If I were you, I'd put the whole thing up to his mother. It doesn't work to force him to do school work. There's no point continuing it. Try to get the parents to help.

MRS. SALL: What about when he's disturbing others?

MRS. DASE: Could you let him do something constructive he wants to do? Could you get some books for him to read?

MISS WHET: It sounds as though his parents have never let him do things on his own.

MRS. ALLEN: These older parents often go along with a child and do his thinking for him and don't give the child a chance to learn to take care of himself.

MRS. LONG: Is there anyone in the room he likes real well?

MRS. SALL: He tries to like them all. He'll go up to one and say something nice and they'll shove him away and I'm very sympathetic and that makes me always feel—I always try to build him up. In fact I sent him off to the kindergarten the other day with a book to read to his former teacher and while he was gone I told them not to make remarks. I told about some children that had their teeth and some that did not and some that hadn't lost any yet, just to show them that children will grow differently, and that maybe his hand could not write just now like the others. Just like second teeth, some have lost their first teeth and some haven't. I said, "Just see the difference how we grow. Now Bill just can't do it." I didn't know how to explain it to them because they were just making such fun of him for a long time. They've never made fun of his work since then. I feel somehow I can't bring out what the child has. I feel an inadequacy there, whether I can't inspire him or what, I don't know. I've taught a good many years and I've never had a child like this.

MR. MOUSTAKAS: You would like him to write?

MRS. SALL: I would like to know what I could do to make him want to write.

MRS. WULL: Do you remember Jimmy, that child that wouldn't write? The thing I'm thinking of particularly was there was quite a lot of upsetness in the room, and he was given a large clump of paper and a new pencil and said he could just scribble all he wanted. Do you remember? And he started in and all he would do is just make these great big circles. In three weeks time, I think we decided that if he did anything that looked like a letter that I would point it out, "Well, this is a nice 'O'," and he made two or three O's, and I think "A" was the next letter that he did. And it went on, but he certainly had a lot of that to get out of his system, and it was treated respectfully. Out of this very large movement he began making just two or three letters. Of course he did have other physiological situations there, but he developed so much. He could go to the board or do it on paper. He seemed to have a drive all the time to do something, and he didn't know what he wanted to do. And finally after a month he was writing words.

MRS. SALL: Maybe I could try that (pause) and just ignore the very fact that he doesn't finish his work.

MISS WHET: Are you going to talk with his mother?

MRS. SALL: I don't think so. I just thought that maybe if she could feel he was getting along, there would be a different feeling in the air. Then they'd think more of him.

MISS DEAN: I think there's an awful lot to his being an only child. It's awfully hard when you have to make that break from your parents. I know it was for me. I wouldn't have gotten on a bus for anything without my mother. I wanted my parents in a big crowd. I wanted to be shown. And it stayed with me even though I was mature in other ways. I was all right after I went through it once. But it was such an awful feeing—doing something for the first time on your own, until really I was pretty big. And it was kind of a blow when I finally had to. I've overcome it now, but gee, I think I was at college. I'm ashamed to say it, but I was a big girl and afraid even to buy my own clothes for fear I'd make a mistake. My mother never pushed me. She just kept doing things for me.

MR. MOUSTAKAS: It's easy to see why you would be so frightened about going somewhere or doing something on your own, some new experience.

MR. FRANK: But she turned out all right. It seems that we overcome a lot of things that happen when we are children.

Comments. Mrs. Sall starts this discussion apparently interested only in information. After her initial statements, she feels free to venture into the special problem she faces in the classroom and, specifically, in relation to one of the mothers. It seems clear that Mrs. Sall is not just reporting, but is actually exploring her own personal feelings and experience. As she talks, some of her questions, confusions and doubts begin to disappear. She sees new possibilities for growth in her relationship with Bill and Bill's mother. Some of the teachers in the group are concerned mainly with a background picture and conditions impinging on the child. Others, for example, Mrs. Cone and Mrs. Wull, empathize with Mrs. Sall, support her, and encourage her to maintain her faith in the child's potentialities. Finally Mr. Wann refers to the uniqueness of the child and the importance of his individuality. He offers the idea that the child will learn when he himself proposes to learn and not from external direction. Mr. Wann values the child's personal happiness over academic work. Through it all, Mrs. Sall listens and learns. She emerges finally with her own conclusion not to talk with the mother, believing that the mother must continue to feel that school is one place her child is doing well, and hoping that in time this will lead to a "different feeling in the air" at home. Mr. Frank ends the discussion on a positive, hopeful note.

Mrs. Sall's apparent decision not to destroy the mother's illusion will undoubtedly be questioned. When she began to relate this reluctance to approach the mother with the reality of the child's unhappiness in school, the group on the whole felt she was not facing up to the issue, but as she continued to explore the problem, most of the group became convinced that Mrs. Sall's decision to maintain a wholly positive relation with the mother, to let her continue to feel that her son was making progress in school, and to continue to work toward a happier school life for the child was a meaningful, logical, and healthy solution.

Relationships with other Teachers

The nature of teachers' relationships with each other was an important theme in the meetings. On four different occasions, the teachers explored their struggles and concerns. Strong feelings were expressed in the criticism, rejection, and hostility of teachers toward each other, and in the cleavage between experienced and inexperienced teachers. The excerpt below illustrates these discussions and shows how the experience of teachers in school can influence relationships outside of school.

MRS. WALK: The first time in a long time that I sat down in class and considerably enjoyed myself. I felt peaceful and that's a very unusual feeling, because I haven't been feeling that way. Of course, it didn't last long—only one day. Then Mr. Frank [the principal] and Dr. Howard [the school psychologist] came over. They came into my room, just to visit. I would like to tell about that.

MR. FRANK: When we stepped into Virginia's [Mrs. Walk's] room her first remark was, "I'm being a very strict teacher today." The children were sitting very quietly. They were having an arithmetic lesson. They were being taught simple addition by a very unique method. The thing I noticed mostly was that the kids seemed to enjoy not knowing how to do it. Each time Mrs. Walk asked, "How many do not understand?" about three-fourths of the room had their hands up. Then she'd ask, "Now who would like to explain it? and the same three-fourths put their hands up. They seemed to be making a game of it, but it was a very well-behaved group of kids. I observed them later on the playground. They seemed to be a very normal, lively bunch of kids tearing around and fighting. I got the feeling that things were not in a turmoil, not so bad as Mrs. Walk has reported.

MRS. WALK: The day Mr. Frank came in, I had decided to be a strict teacher and I didn't enjoy it. I didn't enjoy seeing myself be that kind of teacher.

MR. FRANK: Well, one thing that impressed me, the kids didn't seem to object. You set limits but they accepted them.

MRS. LONG: Possibly they rebelled by pretending not to understand what Mrs. Walk was teaching them.

MR. FRANK: I sensed you were uncomfortable. They were getting you down and you didn't like it.

MRS. WALK: I find children frequently say they do not understand when they do. After you left, things got bad. I stuck my neck out. I put a note on the bulletin board asking that the teachers who were complaining about the noise come and tell me about it instead of going to the principal. I started the note in a very negative way, not meaning to. It angered one of the teachers who pounced on me. She harped at me how I unconsciously was trying to hurt some teachers in the building, how it was a pattern I had set up in my life—digging at others and wanting to hurt them. She completely—I couldn't—I felt so completely broken down.

MRS. LONG: Why did the note anger her so?

MRS. WALK: It—it started her on me. She told me she was telling me everything she had felt about me for a long time. Things she said she could not have said earlier.

MRS. DASE: She picked a good time when you were having so much trouble with the children.

MRS. WALK: She was honest but it hurt me badly. Her criticisms and what she said all the others in the building thought about me, that I was unfit to be a teacher.

MRS. DASE: Sometimes I wonder what kind of a profession we have. We go around with such an air of dignity and then destroy the sense of value and the integrity of a fellow teacher.

MRS. SALL: It's happened to many of us. One of my colleagues told a member of the Board of Education that I was an unfit person to teach.

MRS. WALK: I know exactly where my difficulties are. I have felt, in the first place I'm the only young person in the building, and the older teachers resent it that I don't have their program and their discipline. I guess when I put the note up, I was striking back. There's a great deal of resentment against me. Last year there was another young teacher in the building and they criticized her a lot. This year she's not here, and I'm feeling all their resentment. It all boiled up and burst out with my note. This class is the only place where I find any acceptance at all from teachers.

MR. MOUSTAKAS: Even when you know why people resent you, it still hurts very much.

MRS. WALK: That's very true. It's very hard to shake it off. Yesterday I was called away from recess to straighten out a lumber bill. We needed the lumber to build a stage. When I got back outside, I said to another teacher, "It's kind of cold out here, isn't it?" She retorted with sarcasm, 'How would you know, you haven't been out here."

MRS. CONE: We have a teacher in our building with a sour disposition. Many times I come way with that feeling—in fact I'm cautious about expressing myself in front of her because I'm never sure.

MRS. ALLEN: I don't go near people like that. I always keep my distance.

MRS. WALK: I don't do that. I want her to understand me, but I can feel so hurt talking to her. Why should I want to be near her? Why should I knock myself out when the situation is practically impossible? Anyway it's her life. It's up to her.

MRS. SALL: Is it just this one person?

MRS. WALK: No, everyone in the school.

MRS. HOCH: I know how you feel. When I first taught in our building I felt the older teachers were always staring at me and what I did. Everytime I was in charge of a school function I got sick. I think it's why I never had any children of my own. I just put out all of my emotions trying to meet the other teachers' standards and never quite making the grade.

MRS. SALL: I don't think we can size it up to young and old.

MRS. HOCH: No, I never meant that.

MR. FRANK: You'd find the same thing if you worked at General Motors or any place else. When I first started teaching, I could have got into a great deal of trouble. I was given a sponsor. She just thought her way of teaching was the only way. She brought one thing after another to me when I got ready to teach certain skills in arithmetic or reading. I could have said to her, "I'm sorry, but we never learned to teach it that way in our methods classes at the university." But if I had talked that way to her, I would have spiked my guns with her right then and she would have made my life miserable. You'll find that in any job, I'm convinced. Wouldn't you say it takes a certain amount of tact?

MRS. WALK: I know part of it is my fault. I've resented their surveillance and disapproval and I've bounced back at them.

MISS DEAN: My school has been good. The older teachers have taught me a great deal, but I have also observed some petty things, as you say.

MISS WHET: Do you feel you need their approval?

MRS. WALK: No, I don't.

MISS SHAWN: When I first came here to teach, I had a rugged time, because all the other teachers had been at the school a long, long time. I was all alone. My supervisor never worked with anyone. It was hard for her to accept me there.

I did things differently than she did. She was at the North Pole and I was at the South Pole. She had taken her training a long time ago and I was just taking mine. I had different ideas and different ways of doing things. Everything I did, according to her, was all wrong. I could see what made her feel that way. After a while I understood it. I avoided issues with her, kept my feeling inside. Once in a while I got awfully tired of the great pretense. She even had me in tears once. My children were always breaking the toys. My children never put anything away. My children were completely undisciplined. I kept saying to myself, "She can't help it." I guess I could go on growing, knowing she was a sick person. I might be entirely wrong, but it helped me to understand why I threatened her and why she resented anything I did that was new. I don't think it's so much a question of your being younger. I think they are teachers who stopped growing a long time ago when they finished their training, and they resent your broader insights. They criticize what you do, not because you are young, but because your work involved extra initiative and resourcefulness and understanding.

Comments. This meeting began in a very exciting way. In the presence of her principal, Mrs. Walk openly expressed her distress and disturbance in teaching, and described her pretense at being a strict teacher. She learned for the first time that Mr. Frank supports her and approves of what she is doing in the classroom. Encouraged by Mr. Franks' remarks, Mrs. Walk ventured into another problem in the school—the antagonistic and critical attitude of other teachers when she attempts to face her relation with them in an open fashion. Mr. Frank summarized her problem in terms of lack of tact, but a number of teachers recognized her dilemma and supported her through experiences of their own, particularly Mrs. Sall, Mrs. Hoch, and Miss Shawn. A few of the teachers considered withdrawal from others the best solution, but most of them regarded the open facing of conflicts as the best approach, even though the consequences might be painful and disturbing. There was a feeling among many of the teachers that the integrity of the teacher must be maintained, and that this often meant calling upon sources of strength from within, and standing by one's convictions and values.

The self is not free to grow without this inner freedom of expression and development. Here, for the first time, Mrs. Walk, recognized and supported, was able to get a sense of her own being as a teacher and as a person. She could see her dishonest, false self in teaching, and could begin to move toward an integration and consistency in what she is doing with what she is.

Relationships with Parents; Summary

Relationships between teachers and parents, both in specific and general terms, were brought up again and again throughout the year. These discussions show a striking paradox. Parents are viewed, both, as the chief threat of the teacher and as the most significant resource. They have information and skills which help the teacher, but they also come with ideas and plans which threaten. The teachers explored various aspects of their hostility, resentment, fears, and condemnations in interactions with parents, as well as their dependence on friendship

and help from parents. Some of these feelings and attitudes seemed to lessen in intensity as greater clarity on the concrete issue was achieved. Some of the problems seemed to be resolved in the course of discussion. In every case, emotional release was felt by the teacher in the expression of feelings, and in the understanding and support given by some members of the group.

Though parents were mentioned in many other educational issues, e.g., grades and evaluation, problems of children, fast and slow children, and punishment, only the two discussions which focus on attitudes of teachers toward parents are summarized in this section.

Parent-Teacher Irresponsibility. A number of parental failures were pointed out by the teachers: Parents are afraid to face the facts; parents who need conferences most fail to come for them; parents make children aware of their shortcomings; parents make children feel that failure in school is a terrible personal defeat; and parents do not realize that the child's growth is more important than his grade level. On the side of teachers' failures it was stated: A child's difficulty in school involves a mutual responsibility between parent and teacher; teachers try to work miracles; teachers expect too much of parents; teachers are too anxious with parents; teachers force parents to act against their own wishes and convictions; and when parents, in consequence, make their children insecure, they know it and feel badly.

Many facets of parent-teacher irresponsibility were explored by the teachers. Although some were quick to see the shortcomings of parents, others recognized teachers' attitudes which contributed to misunderstandings and irresponsible behavior in relations with parents. The discussions gave those who looked at specific parents as hopeless and interfering an opportunity to reconsider the relation and their part in it, as well as to recognize possibilities for initiating positive approaches to these parents.

Parent-Teacher Cooperation. The problem of failing children always brings parent and teacher together in a relation which can create problems and conflicts, or one which can result in a mutual agreement and a plan. It is clear that the parent's attitude, value, or belief cannot be ignored in the failure of a child, and that the incorporation of the parental viewpoint, as well as the child's, is vitally necessary for reaching a decision which really will contribute to the child's growth. A child who feels that failure is a terrible personal defeat, whether this is transmitted by the parent or not, bears an emotional scar that cannot help but be destructive in his school experiences. Criticism of the parent only aggravates the symptoms of a child's failure and increases parental resistance. The teacher must strive to understand and accept the parent's view, however distorted or inconsistent it may seem. The teacher must not put pressure on the parent, but must devote his energies really to help the child. This help cannot be given by finding all the answers to the child's retardation in faulty, irresponsible, and rejecting parental management.

Self-Reference of the Group; Summary

On three occasions the group referred to its own experience in the Seminar of openly expressing and exploring personal relations. The main concern in these discussions was whether it was safe to relate personal feelings and ideas in the group. Could members of the group really trust each other? Would teachers' personal expressions be repeated outside the group? It is not wise to keep bad experiences to oneself?

The excerpt below is taken from a late fall meeting when a number of teachers in the group were feeling some anxiety in connection with the open discussions and particularly in reaction to explorations of negative relationships with parents and administrators.

MR. FRANK: You did a beautiful job of doing what I was saying we should do. I've known people just full of things to say and they just barely get out a sentence or two when someone interrupts. I'm guilty of that. You didn't interrupt each other at all. You each waited until the other had said all he wanted to. I've been watching this discussion very carefully. Did you feel you understood each other?

MRS. SALL: Yes, and I felt accepted.

MR. JAMES: But other people didn't react to you.

MRS. SALL: I felt acceptance even though no one said anything directly.

MR. JAMES: Didn't you feel you were putting yourself on the carpet?

MRS. SALL: No.

MR. JAMES: Now I didn't have that feeling. When you were talking about administrators, I felt the silence in the group intimated, "Don't talk. Don't be a fool." That's the feeling I got.

MRS. DASE: Because you are afraid that what we say here will get back.

MR. JAMES: I don't say that's the way we all feel but perhaps we've all had experiences where something we've said is brought back to us. It might have been repeated unconsciously. So we feel in here we have to be careful about what we say.

MR. WANN: People easily misquote and misinterpret one another.

MRS. LONG: If that's true, somewhere along the line we've failed. I have felt we could say anything here without fear that reference would be made outside. This is the first indication I have had of someone withholding.

MRS. SALL: Some of the friends I have hold a cynical attitude toward this group. They've tried hard to find out what we discuss here and each time they run into a blank wall.

MR. JAMES: I'm saying that at an unguarded moment someone may make a remark which gives others the wrong idea and someone may be hurt. Even though I trust all of you implicity, I wouldn't tell you all I know.

MRS. DASE: Yes but we're here for just that reason, to say all that's in our hearts and minds. If we can't do that, there's no point in being here.

MRS. LONG: Yes, that's why I consider this experience so unsual, so worthwhile.

MR. FRANK: Would you tell this group the worse thing that ever happened to you in teaching?

MRS. LONG: Yes, I would without even wondering about it, until now.

MRS. WULL: If we are secure enough, it won't matter if we are misinterpreted. It is much more important to feel the acceptance and trust of the group.

MR. JAMES: But when you are misinterpreted, it hurts.

MRS. DASE: I can understand why you say that. Someone has hurt you, gotten back at you.

MISS WHET: My father was a minister. When you grow up in a family like that, you just don't talk. You just don't. If you do, you're in hot water. I don't care who the group is.

MR. FRANK: Right now you are talking about how you feel, expressing yourself and taking us into your trusted confidence.

MRS. ALLEN: I agree that what we say here shouldn't bring harm to anyone.

MRS. DASE: If you say something that brings harm to someone then it's gossip.

MRS. SALL: But teachers do it all the time. We don't have the courage to tell the person what we think.

MRS. WALK: If we really believe in something and say so, we are better equipped for teaching than we are if we do it because someone else says so or because someone else does it.

MRS. WULL: You were sincere that day you told us about the difficulty you had with noise.

MRS. WALK: Yes, I felt it and I wanted all of you to know. I'm not proud of some things I've done with children but I just couldn't go on year after year subjecting 30 children to a program I couldn't believe in. I hated it. I hated it morning and night.

MRS. LONG: You were sincere to feel it yourself and to say how you felt. There are others who have felt as you did, but couldn't say it.

MRS. SALL: Everyone here can express how he feels. We don't have to mention certain facts or peoples' names or places.

Comments. The basic issue in the discussion is clear: Can the individual in the Seminar be safe enough to express how he feels and know that he will not be quoted outside of the group? A few teachers express their reluctance and doubt, but as the discussions proceeded, there seemed to be a consensus of feeling in the group that without confidence, spontaneity, and freedom in the seminar, true growth would not occur.

Discussions of this kind occurred during the first semester, but not during the second semester. This shows that initially, there was uncertainty, distrust and fear by some teachers in the group. But as the discussions continued over the year, these reservations and doubts disappeared, and open expression of vital issues took place in the Seminar with a feeling of safety and confidence.

Personal Reference; Fear and Freedom

Throughout the year there were numerous discussions of teachers' personal convictions and attitudes. These discussions centered upon their freedom, guilt, frustrations, fears, feelings of inadequacy, failings, and hostility. Part of a discussion of freedom and fear has been selected to illustrate the manner in which personal references were made and how the discussion evolved.

MRS. DASE: Young teachers are often afraid to act on their own spontaneous thoughts, to use their own judgment. That's what they need to learn to do. We've got some excellent young teachers in our school system. The old ones keep telling them how to teach, how to discipline, etc. They're not telling them the right way. If you young teachers would just go out and have the courage of your convictions, you'd do it the best way you knew how, and you'd be fine teachers. Don't be so worried about what old teachers think who are anxious to tell you how.

MISS MORSE: Oh, it isn't that. They have more experience and can help us.

MRS. SALL: They have the experience, I grant that, but they often lack sympathy and kindliness toward young teachers, because they think they know so much about it. They don't give you young teachers a chance to work it out your own way. I've seen it happen again and again. If you follow their preaching, you'll turn out to be poor teachers, because you can never really teach someone else's way.

MR. MOUSTAKAS: Unless what you do comes from you, you cannot act on your own and have firm faith in yourself?

MRS. WALK: I'll admit I was afraid really to try something new. All along I've been talking only on the surface. About a month ago I decided to give children the freedom of choice they want. Now I'm going through complete chaos and turmoil. I've been wondering whether the turmoil is really within me or in the class, whether it's all because I've got troubles. No one have ever given me any techniques that really helped in a relationship. I'm very sensitive to the children's feelings during these times, but I don't know what to do. A little girl came up to me a few days ago and said, "I hate you." She said it twice.

MISS WHET: Maybe she really does.

MRS. WALK: Yes, but what can I do. Other children say things to each other. Other teachers and the principal have come into my room. They think I'm crazy to let it all go on. It doesn't bother me if that's the way the children really feel.—Yes, it does bother me. I've been trying to figure out if it disturbs me, because when I was in the second grade I had to maintain a stony silence. I remember I resented it but I have not been able to shake the need for a quiet room out of my system. All that's happening in my room is children are expressing themselves wildly. I'm not teaching reading, writing, and arithmetic.

MRS. SALL: If the children are learning on their own, does it matter that you're not teaching?

MRS. WALK: But there is noise all the time. When I try to get control of the room, I lose control of myself. They don't care about me. I go home at the end of the day and say, "I'm never going back. I'm going to quit teaching, give it up, retreat."

MR. MOUSTAKAS: That kind of turmoil is extremely bad for you and the children. Is that it?

MRS. WALK: Maybe I've given the wrong impression. I don't believe my room is what you'd call turmoil. But there are times when the children make plenty of noise and I take ten minutes to quiet them. That's ten minutes wasted. Then they're all quiet. So what? Why should I feel I want to quit teaching?

MR. MOUSTAKAS: The children in your group are bringing out strong feelings and this is troubling you.

MRS. WALK: There is a funny thing about my situation: As much as I hate it, as much as I dread going into the school room, at the same time for the first time in my life I feel secure at home. I feel more truly understood. I feel I am accepted, my qualifications and my limits.

MR. MOUSTAKAS: You feel disturbed like the children when in school, but more satisfied with yourself at home.

MRS. WALK: Perhaps the children feel that way too.

MRS. SALL: The best thing to do in the classroom is to take the plunge and have the courage of your convictions. Give children the freedom to express themselves, regardless of school pressures. If it fails, drop it; if not, continue it no matter what. We keep on with workbooks and texts because they're quiet and safe activities.

MRS. ALLEN: The problem of allowing that kind of freedom is, too much noise.

MRS. SALL: There are limits of course.

MISS TARS: What limits?

MRS. SALL: Whichever we feel we must set. It will differ with each of us.

MRS. ALLEN: What about the teachers around you, shouldn't they be considered?

MRS. SALL: What are you suggesting, that I go around and ask the teachers next door and above and below me how much noise they can stand and keep just under the maximum?

MISS SHAWN: I think the best way is to do what you feel is right and not ask your friends and neighbors.

MRS. DASE: I think teachers are afraid to let children express themselves, because they are afraid of what will happen.

MISS WHET: You've said the classroom must convey freedom to the child so he can express his potentialities. I have told children during a free period they could do anything they'd like. Some just sit there. You may tell them they may draw, and some draw the same thing everytime.

MRS. SALL: Every child is creative, but he just can't get it out without the teacher's guidance. You have to give them an idea. Maybe I'm wrong, but I find that if I give them a general subject, they can draw anything in that area and can get up and talk about it.

MR. MOUSTAKAS: I'm not so sure that a child's sitting silently is not his choice and of value. I remember sitting in silence with a child in a play therapy situation for as long as five hours. If the child decides to remain silent and apparently inactive, I accept this decision. Sometimes I think we're afraid that if we do not break the silence or interrupt inactivity, the child will remain static.

MISS WHET: There's a pressure on us from parents to accomplish something with their children. If they were observing and saw their child just sitting silently, I fear they would be very critical of us.

Comments. In this meeting Mrs. Walk searched for some key to her disturbance and confusion, and to the difficulty which arose when she permitted children to express themselves. She explored the ambivalent aspect of her feelings. She tells how her fear of trying something new in the classroom created a conflict between *wanting* to give children more freedom and thinking that the classroom *should* be a quiet, orderly place. As she looks at the confusion in her classroom, she comes to an exciting discovery. With all the feeling of dread in facing free, noisy children, she finds a growing security at home and a feeling of being more truly understood.

Mrs. Walk received much support in the group, as other teachers conveyed their own feelings of anxiety which resulted when children had freedom to express their real selves. When the teacher becomes the provision for freedom in the classroom, the difficulties which sometimes occur often constitute a real challenge and threat which the teacher must meet with a special kind of courage, ingenious guidance, and an unyielding faith in the growth potentials of free, expressive children.

Educational Issues

Apart from the discussions on relationships with children, parents, and other teachers, on the group itself, and on personal problems, two educational issues received considerable attention.

Grades and Spelling Contests. There was a great deal of feeling in the teachers' voices during the discussion on spelling contests. With

the exception of three people in the group, the teachers nodded affirmatively when Mr. Frank stated that spelling contests were tests of memory and iron nerves in the face of terrific, mounting pressures. The main support for spelling contests was that competitive experiences under pressure would help children better face the realities of life.

The group, as a whole, believed that in the light of the emotional impact spelling contests induce, the illness and the broken hearts, their continuation indicates lack of understanding of the basic issues and values involved. The breaking down of a child's moral fibre and self-confidence with the resulting sense of shame and personal defeat is a serious matter, hardly justified by strengthening the competitive powers of the few who emerge victoriously.

Regarding grades, the teachers in the group unanimously agreed that if they had a choice they would vote them out. A basic evil of grading was described as the pernicious effect of comparing children with each other. Some members of the group felt teachers should stand by what they believe and think of the child only in terms of himself and what he is doing. Several teachers felt that pitting one child against another had its value in developing competitive ability and in helping the strong to grow and thrive: without competition, nothing could remain but rubble. Others felt that competition was a natural, inherent part of human life, inescapable, and without which civilization would decay. Some teachers thought that true growth and discovery did not stem from competitive urges but from the exploration of an idea or plan, the fulfillment of potentiality.

The issue of whether cooperation or competition is inherent and natural to the human organism was not resolved in this group. However, the majority of teachers believed that competition was based on cultural values and conditioning, while cooperation was seen as a natural impulse of human life. Though research evidence is conflicting on this point, the question remains: What does man want for himself? If he wishes to develop a spirit of cooperation among human beings everywhere, then he must stop inculcating children in the belief that competition is inevitable in social life and begin to value the growth of the cooperative attitude in all human endeavor.

Punishment and Praise. These topics recurred in many themes of the group throughout the year but were discussed as topics in themselves only on four occasions. Punishment became a most difficult and complex problem when it was a case of one child physically attacking another. The teachers could accept destructive acts of a child, but the unjust hurting of another child was most difficult to deal with. While retaliation was mentioned as a way often used to teach the child, all agreed that this method was not effective and sometimes did more harm than good. The issue also arose whether punishing the child on the spot and in anger is a sound method or whether waiting before punishing results in a better solution. No conclusion was

reached on these problems of punishment. The following excerpt is from a discussion on praise.

MRS. CONE: I would say that through praise you might change the individual's attitude toward his work.

MR. MOUSTAKAS: Have you found that to be true?

MRS. ALLEN: I was told that if you praise the child when it is genuine praise, it will affect the child's attitude.

MR. MOUSTAKAS: Don't you think that what is good work will be felt and perceived as good by the individual?

MRS. CONE: I don't think people realize too often how well they've done. Somehow they have a feeling that what they are doing is not good, yet it actually can be.

MR. MOUSTAKAS: Then you believe that attitudes of worthlessness are changed through praise.

MRS. CONE: Don't you believe that's true?

MR. MOUSTAKAS: I believe that satisfaction is experienced from within, and rewards are intrinsic to the child's direct experience.

MRS. CONE: But are you discouraging any kind of remark?

MR. MOUSTAKAS: I do not believe that all remarks have to be evaluations.

MRS. ALLEN: Then you are opposed to giving a child gold stars when they do exceptional work?

MR. MOUSTAKAS: Yes, I am. But remember this is based on my own experience. This is me, not you. You may find it's worth while, that it has an important place in the classroom, and then I would say, "By all means continue it." But as I see it, too often in such a situation work is done to please or for some other external reward, not for an inner sense of satisfaction. Too many children learn to behave on the expectations of others. When they make a tree or house, it has to be just exactly as it appears. They soon are unable to draw or paint as they feel. When this happens, I think something very basic is missing, namely, the freedom to express one's potentiality in some medium without the pressures of records and outside standards.

Comments. Some harmful effects of praise and approval on the development of the child's potentialities and sense of value were briefly discussed in this session. It furnishes an example of how the instructor presented his own beliefs, pointing to what may have been a different orientation for some teachers. He, at the same time, encouraged the teachers to maintain their own convictions and methods of influencing children's attitudes as long as these approaches proved meaningful and beneficial to teacher and child.

Weekly Notes and Final Reports on the Seminar Experience

Two other means of investigating the nature and value of the Seminar were used. (1) The teachers were asked to write their personal reactions to the class meetings. (2) At the end of the course each teacher was asked to write briefly some expression of their experience in the Seminar. These data considered together convey differently something of the nature, meaning, and value of the Seminar. Excerpts have been selected which convey the freedom teachers felt in expressing their experience and which show the content of some of their thoughts and feelings.

Weekly Notes. The selections from the weekly personal notes are presented as a unit though they were written at different times during the year.

MRS. SALL: My heart bleeds for these children who have so much to give but their mothers never see it. I've had many children whose mothers are meticulous housekeepers and where the children have to help maintain a spotless household.

MRS. ALLEN: As a person working with children I feel more strongly all the time that a parent can do little to help with the actions of their children. They can't understand the feelings their children experience.

MISS DEAN: I believe it's best to work with the child and do all you can with him but keep the parent out of it as much as possible unless you know the parent and what his reactions would be.

MRS. WALK: I have found that often in conferences with parents I'll say something to them and then wish I hadn't. They become easily upset.

MISS WHET: I shouldn't have been in school today because I was very unpleasant to be with. I don't know what can be done about it but there are days when I'm irritating and it bothers me very much. One of the children mentioned I must have gotten up on the wrong side of the bed. This is not the kind of person I want to be.

MRS. SALL: I always leave this class with a refreshed feeling about my relationships with children. I get so tense about it all week but when we talk about different relations here I seem to unwind and feel I can start again tomorrow. I felt the discussion of children's fears very important. It helped me to better understand my own son's fears as well as those of children in my classroom.

MISS DEAN: I dreaded giving my report tonight because I had to tell of the many incidents in which I stopped the child but I was relieved to find that the others agreed with me or at least did not disapprove.

MRS. DASE: I enjoyed tonight's meeting especially and feel I have a better understanding of children's fears.

MRS. CONE: I see for the first time that my children at school and at home can prize objects just for themselves or do things just for the doing. There doesn't have to be a why.

MRS. DASE: I was impressed by the honesty in each report and the real concern expressed for the children under discussion.

MRS. LONG: I find it most intriguing to hear how people develop relations of deep feelings through a particular experience.

MRS. CONE: I feel so sorry for Miss Whet. She seems very disturbed by her situation. I don't see how any children could learn and have a happy experience when the teacher is so tense and unhappy about the situation.

MRS. DASE: I feel that Mrs. Allen has established a good relation with the child but is afraid to show her true feelings of affection for the child.

MISS WHET: It sometimes bothers me that Mrs. Dase dominates the class discussions and gets us off on topics primary to her but not to anyone else.

MISS SHAWN: I've been wondering a great deal lately how to reach individuals whom you feel you know and understand and yet in the classroom you don't seem to be able to help them to the point they need help. I have in mind two very disturbed children who have been referred to the visiting teacher because I can't seem to give them all the attention. I want to help them. And I feel I do understand them but this isn't enough. This one youngster in the last month has appeared to be burdened with so many problems that he has just gone "haywire," wetting his pants three times in three weeks, singing and mumbling to himself constantly, attaching himself to me a great deal more than before, slowing down in his reading ability, etc. It has made me wish that the classroom teacher could do more with and for individuals. It actually hurts when you like a child and can't do enough for him.

MRS. WULL: Oh, how can we listen to the outpourings of children and react to them when they are all relating with gusto at the same time? I can ask for one to speak at a time but then the time has gone and only one has satisfied himself. Well, maybe if I'd relate honestly to Suzie, she'd not need to pour out her experiences into my ear all the time. Then sweet Sally could be responded to, Sally who needs me but who is not aggressive.

MRS. DASE: It is good to be in touch with a warm human philosophy with children—numbers, phonics, and marks dominate so much of the day.

MISS SHAWN: It's good to get one's thoughts centered onto "with-ness" after a day of looking at academics and goal achieving.

MR. FRANK: After each meeting, I'm filled with a desire to give more of myself, try harder to understand each and every child and give whatever help I'm able to give.

MRS. DASE: It's disturbing to me that some teachers in this group are aware of their feelings and ideas and what they want to do with children but excuse their failures on the basis of crowded conditions. I feel so strongly that the teacher must continue to live what she believes no matter what the difficulty.

MRS. ALLEN: I now believe it is best to work with a child naturally and not try to push your way into his thoughts and feelings. I feel I have done some pushing and because of this the relation has turned out unsatisfactory to me. I am glad I have more time to think of how to develop a natural relation with the child.

MRS. ALLEN: I have never read or heard of this method of allowing the child to experience his fears fully without encouragement and suggestion from the teacher.

MISS TARS: I felt the ideas presented tonight on expressions of the self were very foreign to me. I am very inhibited and introverted. It is very hard to feel and to express my emotions. All through my childhood my parents have been wonderful but I have been taught to hide my real feelings. Sometimes this has not been easy but my parents have always demanded it.

MRS. ALLEN: My teaching has become a little too definite especially for kindergarten. This class has made me feel this all year long. Now I'm starting back to the way I wanted to teach when I left college to start my first year of work. I feel relieved and understand what has been bothering me the last four years—I have not been free to teach on the basis of choice and conviction.

Comments. A number of experiences were mentioned by teachers in their personal notes which conveyed changes in attitude. These included the discovery that children could do things for the inherent pleasure in activity rather than for something else, that there is value in permitting children to experience fears fully without teacher direction or interpretation, and that children can be helped to grow without pressuring or pushing them. Some of the teachers achieved a feeling of inner relaxation and peace of mind in the class experience. They mentioned the value of the meetings in bringing them in touch with a warm human philosophy when numbers, phonics, and marks dominate so much of the day, in centering on "withness" in relationships as against the looking at academics and goal achieving. They also mentioned being filled with a desire to give more of the self and to try harder to understand each and every child, and leaving the Seminar with a refreshed feeling about children after a week of many school frustrations and tensions. Many teachers referred to personal experiences in education that involved stifling, difficult relationships,

especially with parents and administrators, problems in passing and failing children, emotional reactions to other teachers in the group, and difficulties in helping disturbed children.

These notes mentioned frequently that the opportunity for self-exploration and open discussion in an atmosphere of acceptance and personal caring is a meaningful experience for teachers. It enables them to stop and contemplate the meaning of teaching and of being a teacher. The teachers further mentioned the value of such meetings in self-growth, in bringing them to a state of communion with other teachers, in providing a source of strength, and in encouraging healthy strivings in personal relations.

Final Reports. Excerpts selected from the reports written at the end of the course illustrate further the nature and value of the teacher's experience.

Miss Tars: The course has helped me to let off some steam and go back to the classroom each week with new hopes and less frustration.

Mr. Wann: There was a time, about the middle of this semester, when I became very discouraged about this class, my reactions to it, and what I was getting out of it. I had heard that people who had taken this course before had changed their whole way of life because of this class. I guess I expected some dramatic change to come over me, and I was a little disappointed because I couldn't find one. I shelved this idea to think about later as I was too discouraged to think clearly at the time. Since then I have thought about it a great deal. It didn't dawn on me until I unconsciously used some of the theories we discussed in class with my own family that perhaps I had absorbed more than I thought. The change I was looking for has not come suddenly or dramatically because somehow I still cannot wholly absorb this business of completely accepting other people. I want to, because the theory is something I want to believe in.

Mrs. Dase: The "oneness" a group of teachers can feel in this type of class has been very satisfying. Most of us had similar problems, or will have, in our everyday teaching experiences, and we will feel freer in dealing with them. True learning should result in a change of behavior. I'm sure no teacher can share in the revelations of a class like this without "thinking twice" before giving the quick negative retort, sarcasm, or restrictive criticisms that make up much of the discipline of a schoolroom.

Mrs. Bairn: It was organized in such a way that it held my undivided attention and I always left the class feeling that I had gained something worthwhile. I might add that had it not been for this course this semester there might have been one less teacher in this world. The course came at a time when I really needed help with some of the children in my kindergarten group.

Miss Morse: This being my first teaching experience the first few weeks of school I found myself curbing any child's outward expression of behavior (contrary to the norm). This, of course, was handled in most cases in disciplinary verbal tones; such as, "We don't do that here." etc. Week by week, however, I could physically feel my mental growth through your presentations and group discussions along the road to acceptance. I know it was a revelation to me how a child can completely reverse in attitudes and actions, once he feels someone at long last knows how he feels, that she accepts him as he is. I have found this true not only with my special relationship; but also, my general attitude change has benefited my class group as a whole.

Mrs. Cone: I thought that class discussions at first were very meaningless, because they did not seem to be on what I considered the topic at hand but it seemed to be a way of the teachers letting off steam also. However, many of

our class discussions were very helpful and educational, especially those dealing with the individual child and with groups. The working with the classroom group gave me much insight on the interests, emotions, etc. of this particular group, also a foundation for planning future work and discussions with other class groups.

MISS SHAWN: I have found this course very interesting. There have been several times when I have been so stimulated that I was awake way into the night, ideas revolving in my head. Much of the interest has depended upon the individuals in the class. Because these are individuals who are sincerely interested in their work, the class has been particularly interesting.

MR. FRANK: The course in Inter-personal Relationships has been of a great deal of benefit to me, much of which has been quite evident, but perhaps the greatest benefits are very intangible and hard to measure. My primary purpose in taking the course was to learn to know and understand children better, but I have found that it is in my dealings with adults (especially the teachers with whom I work) that I feel the greatest good has been accomplished. Many teachers have aggravating and nerve-wracking problems, both at school and at home, and many have no outlet for discussion of these problems. I'm sure it was frequently my tendency to brush off these irritating and tiresome recitals, to be impatient, in open disagreement, or impelled to advise. Inter-personal Relationships has given me a keen awareness of the therapeutic value of listening and fostering these discussions, aware too, that *acceptance* is more essential than agreement or advice. I find these people finishing a recital of woes with the remark, "I feel better already, just having gotten this off my chest," or, "Thank you for being such a good listener." "I guess I unload all my troubles on you, just because it makes me feel better," or, "Now that I've expressed this out loud I can see where I've made some mistakes and perhaps tomorrow I'll handle this situation in a more satisfactory manner."

MRS. SALL: So many changes have taken place in the last nine months that I couldn't possibly put them all down here, but I will try to express a few. As I have attended my class this year, I have been doing a great deal of thinking about my basic beliefs and values. Many of my ideas have been strengthened or clarified. Some things have changed in value. I believe that I look at some things more objectively and see them in their true light much better than I ever did before. I look at myself and I feel that I am more aware of how others feel than I ever was before. I also express my own feelings more openly and with conviction on topics in which I believe sincerely. I have gained back my poise and belief in myself, and I am better able to stand for what I believe is right. I believe even more strongly in the goodness of human beings, and the need which individuals have for each other. Somehow I have learned some of your basic philosophy, without being conscious at the time of having learned it. This amazes me. I am better able to deal with children and their problems. I can approach the child and his problem of stealing, lying, or whatever it may be in such a way that I more easily gain the child's confidence, and I hope am better able to help the child. At least I can listen and the child can talk out his problem, no matter how badly he may think he has done. The child can get it off his mind, and with openings from me and the opportunity to think the problem through, I find that the child can come through with some very good solutions to his own problems. You were most helpful, and so were some in the class. You gave me courage to see things through, though I had never needed that kind of personal courage before. You helped me see situations in their true light, and believe in myself again. You believed in me, and showed it in words and actions. Since your convictions were so strong, they carried weight with others, a great deal of weight. I try every day to do my best with the children, and to reach what is most vital in them. My Alex is doing very well. Occasionally he gets into trouble, but he doesn't clown all the time. I can depend on his honesty. He is so much happier. He is better liked

and has some good friends in the class. The others want to help him, and he accepts their help. He takes several responsibilities. Some of the teachers have commented on his better behavior. So has the custodian. All in all I am still discovering new feelings within myself that help me to openly face my school experiences.

Summary and Conclusions

An investigation of the nature of an educational experience has been presented. The classroom experience involved was a Seminar in Interpersonal Relationships for teachers. The philosophy of the instructor and the emotional climate of the Seminar were discussed as a basis for understanding the structure and process of the course experience.

Data for the study consisted of transcriptions of tape recordings of the sessions, personal notes written after each class meeting, and reports written by the teachers at the end of the year on the meaning and value of the Seminar.

Verbatim excerpts and summaries were selected from the 16 recorded sessions to illustrate the growth of the teachers in accepting and trusting themselves and each other; and in exploring relationships with children, parents, and other teachers, as well as two educational issues. Comments on these data were made by the author as a way of including a totality of his experience, his perceptions of the Seminar, and his view of patterns and forces not easily evident in the data themselves.

The following conclusions were reached: (1) In an atmosphere of freedom where teachers are valued, fully accepted, and respected, a group of teachers is its own best resource and can serve as the primary basis for emerging insights and the resolution of problems. (2) Their most significant concerns are the personal relationships with the children, parents, and other teachers, rather than a concern over academic tasks. (3) Given the opportunity, teachers are capable of deep exploration and the discovery of basic issues and underlying values as well as related principles and facts. They develop a growing respect and empathy in personal relations, a deeper understanding of the unique personality of the child, and a broadened appreciation of the human element in all learning situations. (4) Self-discovery and professional insight, when there is freedom to explore and grow, comes from the teacher's own vital and dynamic experience. (5) Free open discussion in a strengthening climate, provides an opportunity for emotional release which frequently eventuates in broadened knowledge, in discovery of new classroom approaches to the individual child and to the group, and in modification of teachers' attitudes toward children, parents, and other teachers, in the direction of seeing the other person as potentially positive and healthy even in the light of defeating threats and pressures.

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PERSONAL THOUGHTS ON TEACHING AND LEARNING

CARL R. ROGERS *

I wish to present some very brief remarks, in the hope that if they bring forth any reaction from you, I may get some new light on my own ideas.

I find it a very troubling thing to *think*, particularly when I think about my own experiences and try to extract from those experiences the meaning that seems genuinely inherent in them. At first such thinking is very satisfying, because it seems to discover sense and pattern in a whole host of discrete events. But then it very often becomes dismaying, because I realize how ridiculous these thoughts, which have much value to me, would seem to most people. My impression is that if I try to find the meaning of my own experience it leads me, nearly always, in directions regarded as absurd.

So I will try to digest some of the meanings which have come to me from my classroom experience and the experience I have had in individual and group therapy. They are in no way intended as conclusions for some one else, or a guide to what others should do or be. They are the very tentative meanings, as of April 1952, which my experience has had for me, and some of the bothersome questions which their absurdity raises. I will put each idea or meaning in a separate lettered paragraph, not because they are in any particular logical order, but because each meaning is separately important to me.

A. I may as well start with this one in view of the purposes of this conference. *My experience has been that I cannot teach another person how to teach.* To attempt it is for me, in the long run, futile.

B. *It seems to me that anything that can be taught to another is relatively inconsequential, and has little or no significant influence on behavior.* That sounds so ridiculous I can't help but question it at the same time that I present it.

C. *I realize increasingly that I am only interested in learnings which significantly influence behavior.* Quite possibly this is simply a personal idiosyncrasy.

D. *I have come to feel that the only learning which significantly influences behavior is self-discovered, self-appropriated learning.*

E. *Such self-discovered learning, truth that has been personally appropriated and assimilated in experience, cannot be directly communicated to another.* As soon as an individual tries to communicate

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Dr. Carl R. Rogers is Professor of Psychology and Executive Secretary of the Counseling Center at the University of Chicago.

such experience directly, often with a quite natural enthusiasm, it becomes teaching, and its results are inconsequential. It was some relief recently to discover that Soren Kierkegaard, the Danish philosopher had found this too, in his own experience, and stated it very clearly a century ago. It made it seem less absurd.

F. As a consequence of the above, *I realize that I have lost interest in being a teacher.*

G. When I try to teach, as I do sometimes, I am appalled by the results, which seem a little more than inconsequential, because sometimes the teaching appears to succeed. When this happens I find that the results are damaging. It seems to cause the individual to distrust his own experience, and to stifle significant learning. *Hence I have come to feel that the outcomes of teaching are either unimportant or hurtful.*

H. When I look back at the results of my past teaching, the real results seem the same—either damage was done, or nothing significant occurred. This is frankly troubling.

I. As a consequence, *I realize that I am only interested in being a learner, preferably learning things that matter, that have some significant influence on my own behavior.*

J. *I find it very rewarding to learn,* in groups, in relationships with one person as in therapy, or by myself.

K. *I find that one of the best, but most difficult ways for me to learn is to drop my own defensiveness, at least temporarily, and to try to understand the way in which his experience seems and feels to the other person.*

L. *I find that another way of learning for me is to state my own uncertainties, to try to clarify my puzzlements, and thus get closer to the meaning that my experience actually seems to have.*

M. This whole train of experiencing, and the meanings that I have thus far discovered in it, seem to have launched me on a process which is both fascinating and at times a little frightening. *It seems to mean letting my experience carry me on, in a direction which appears to be forward, toward goals that I can but dimly define, as I try to understand at least the current meaning of that experience.* The sensation is that of floating with a complex stream of experience, with the fascinating possibility of trying to comprehend its ever changing complexity.

I am almost afraid I may seem to have gotten away from any discussion of learning, as well as teaching. Let me again introduce a practical note by saying that by themselves these interpretations of my experience may sound queer and aberrant, but not particularly shocking. It is when I realize the *implications* that I shudder a bit at the distance I have come from the commonsense world that everybody knows is right. I can best illustrate that by saying that if the experiences of others had been the same as mine, and if they had discovered similar meanings in it, many consequences would be implied.

I. Such experience would imply that we would do away with teaching. People would get together if they wished to learn.
II. We would do away with examinations. They measure only the inconsequential type of learning.
III. The implication would be that we would do away with grades and credits for the same reason.
IV. We would do away with degrees as a measure of competence partly for the same reason. Another reason is that a degree marks an end or a conclusion of something, and a learner is only interested in the continuing process of learning.
V. It would imply doing away with the exposition of conclusions, for we would realize that no one learns significantly from conclusions.

I think I had better stop there. I do not want to become too fantastic. I want to know primarily whether anything in my inward thinking as I have tried to describe it, speaks to anything in your experience of the classroom as you have lived it, and if so, what the meanings are that exist for you in *your* experience.

A SEMINAR EXPERIENCE WITH FOREIGN STUDENTS

DOROTHY LEE *

The Summer Seminar for Foreign Students at The Merrill-Palmer School was started in 1954 and has continued for the past three years. Each year 12 to 18 foreign students who had been studying in this country during the school year were accepted to participate in the Seminar during six weeks in the summer. The students, both men and women, were housed in two of the School's residences and very close contact was maintained between the staff and students. Five faculty members, each representing a different discipline, participated intensively throughout the program.

The original purpose of the Seminar was to make a contribution toward intercultural understanding, through bringing together students for six weeks devoted to the study of human relations. For many years Merrill-Palmer has had foreign students but we were gradually being made aware that there were specific needs to be met in the education of foreign students who come to this country. It became evident that much that foreign students learned in this country was being left behind as too much out of gear with their way of thinking, or was merely being hoarded as so much unassimilated information, or remained essentially unutilized as irrelevant to the particular needs of the countries to which they would return. Here, the student of social work who learned how to draw most effectively on community agencies for referrals returned to a country without community agencies to draw on. The student of psychology learned to use tests designed for categories which did not exist in his country. The student of sociology learned to prepare and give questionnaires which he could not validly use with people who would regard his questions as intolerable prying or even as incitement to disloyalty and betrayal. The nutritionist learned the value of foods which were outside the food pattern of her country. With over 40,000 foreign students in this country, this state of affairs pointed to a tremendous waste of resources—resources hard to come by, and rich in potential.

The staff now decided that what was needed was a seminar which would help the returning foreign student to salvage his American education; one which would help him see the relevance of what he learned here to his own situation and to his role in his own country. Some students, of course, did not need or want to have this education made relevant. There were those, for example, who had come here for the purpose of learning about another way of living and thinking.

* Dorothy Lee, Ph.D., Cultural Anthropologist and Consultant in Teaching, The Merrill-Palmer School.

For these, a course in Child Psychology was merely a course about the development of the American child, or on how American psychologists view the child; scientific methods and the scientific approach in general was merely the way the Western world perceives and relates itself to the universe.

Our seminar was planned not for these, but for the many who come here for help in introducing public health measures, establishing social work, helping in village development and otherwise helping to induce needed change. For these, we decided to offer study which would help them translate what they had learned here into something relevant, acceptable and usable in the situations which they would find and have to deal with in their own countries.

We did not deceive ourselves into assuming that we knew all to be known about the different countries from which our students originated. We knew that we were not international experts; and that even if we were, we still could not map the changing face of the world. We could not tell the students what the community would be like *after* they started working in it. Our students were involved in a changing world and we believed that their need was to be able to learn from each changing situation that confronted them. We decided to try to show them how to be sensitive to what is present; how to be aware of the factors encompassed in the total situation: for example, when a worker tries to change the nutrition of children in a village, to persuade villagers to adopt a new agricultural method or to allow their children to be vaccinated. We planned to impress them with the importance of "listening" to the people, to discover their goals and aspirations and their needs as the people themselves saw them.

This the staff decided in advance but when the students arrived we found the picture was not so clear and simple. It became apparent that it was not merely a question of helping the students to translate their American education so that it could be adapted to situations in their own countries. They needed help to accept their pending return, to come to terms with their countries, to rediscover or even to discover their own countries.

Dolores, for example, was a Filipino reared completely in the tradition, the literature and the culture of the West. She said she had come to this country to find her spiritual roots. She did not feel an affinity with East Asians and if she went to work in the Philippines she would go as a "missionary" going to outsiders, not as a person returning to her origins, to her own people. Dolores's was an extreme case of a common problem among foreign students who, educated into ways which have not become a part of the everyday life of their countries, feel out of place in the homeland.

Many of our students knew very little of the social conditions in their own countries apart from the urban centers where they had lived. It had not occurred to them that their villages were worthy of being investigated or understood and they knew nothing of the life

there. Village culture was for them merely an absence of culture. The beliefs of the villagers were senseless superstitions, their practices expressed ignorance and lack of logic. The culture of perhaps 85 per cent of the people in their country thus had no validity, was nothing to mention when describing the way of life in their country. A Latin-American, from a country with a predominantly Indian population, told us that the staple grain in the diet of her country was wheat; and when we asked about corn, she told us that only among the Indians (some 80 per cent of the population) was it a staple. A Filipino, giving us the percentage of people involved in sugar-cane growing, included only owners and their families; the workers, coming from somewhere in the back country, did not figure in her thinking. Such students dreaded or felt unprepared for the number of years of work in the village which their governments would require.

For some students, this attitude extended to their whole country. They sometimes put the civilization of their own countries against the background of American technological achievement and found the former wanting; so at times they spoke of it apologetically. A student's country had to incorporate technology, it had to introduce Western science, Western methods of research, Western industrial practices, Western ways of regarding women—until it seemed that the need was to pour the new knowledge into a gaping void, apparently with the assumption that there was little there to begin with.

So, some of the students had to gain, or regain, respect for the cultural ways of their own country before they could begin to translate what they learned here into something usable there. They had to learn about those parts of their countries to which they had not given recognition; quite often this merely required recognizing something they had known but ignored as having no significance. They had to feel good and right about going back. They had to be able to see the culture of their country and find consistency and meaning in it. A student, for example, who had come to study methods of child-rearing in this country, because there were no child-rearing methods in hers, recognized with delight that meaningful patterns of child-rearing did exist in her own country, patterns which expressed concretely the best which she had read about in her courses here. Before she left, she said: "I have now discovered that my country has a culture and it is good." She was prepared to go back and to use what she had learned while inducing the change which was necessary for a country adopting industrialization; she had respect for the integrity of that which she would have to change, so that she could deal with it with understanding and sensitivity.

Other students knew their countries well and appreciated the ways of the villages. Even these, however, needed a period of rediscovery and re-acquaintance; a period during which they could learn to face without qualm the way of life to which they were returning and to speak of it without apology, without an effort to conceal it protectively

from the possible contempt of the more "advanced" and wealthier Americans in the group.

Thus, we found out that more was needed than we had envisaged. True, the problem of how to function when he got back was one for which the student needed help; and our original plan to help the students utilize their American education toward functioning more effectively still held. But, beyond this the students had to undergo change before they could begin to function; they had to allow themselves to look at their situation without apprehension. If they were not ready to re-identify themselves with their country, the seminar would be wasted on them; it would simply be so much additional academic knowledge, overlaid on the heap they had already accumulated. In fact, the more they realized the significance of what we were asking them to do, the more they would close themselves to it, protect themselves against it, unless the change took place.

Again we changed our focus, and planned a seminar which would help bring about this needed change while we presented the material which would help the returning student to function effectively. This was the final version of our seminar; and in most cases, the results were gratifying. Our Japanese, Noto, for example, married, a professor in a teachers' training school in his own country, talked much during the first week, discoursing in normative terms upon the attitudes and beliefs of "peasants" in general; when asked to be specific he gave illustrations from people such as the Swedes. In his rare references to peasant Japanese culture, he forestalled possible condemnation by using derogatory terms of his own, such as feudalistic, superstitious, passive, etc. In the second week, as an example of a way of reacting to innovation, he related a public health incident in "a village" in Japan, referring to the recalcitrant attitude of the people with amused indulgence, looking around to share his amusement with the group. By the third week, he could refer to his own situation; he was saying that if a worker wanted to teach his wife better infant care, she would have to tell his mother, since only the mother-in-law can initiate anything. By then, he could speak freely about his own family, his own culture, with neither defensive pride nor shame. What had happened exactly? Did the seminar enable Noto to recognize validity in his native culture? Or perhaps to admit it to himself and us as good?

The problem of Dolores, referred to earlier, was that she could not feel East Asian; she voiced this within the first two days. Before the week was out she had realized that part of this difficulty came from the fact that she could not bring herself to see herself in the same category with the Japanese. Soon, she discovered that she did, in fact, have something in common with the Japanese: in Santha Rama Rau's report, she found that her childhood experiences had been shared more recently by Japanese children, who had grown, as she had, under the oppression of an Army of Occupation. Her reading Rau's *East of Home* early in the course was no accident. The suggestion came from

the staff, who matched this particular book with her special need, but none of us had foreseen the full effect. Dolores discovered that she could belong to East Asia, after all; she found her own feelings and perceptions and rhythm of living in the picture of Indonesia which Rau gave. At this point she could contemplate going back, and could begin to look at the specific problems which she, as a young unmarried social worker would have to deal with, in a society where a hierarchy of age and married status prevailed.

Our Turkish students, dedicated to work in the villages, afraid of exposing the peasants they loved to the judgment of unsympathetic listeners, had been chary of talking about the conditions under which they worked at home; any critical discussion of the village development policies was avoided, apparently as tantamount to disloyalty. After three weeks they were able to speak with confident appreciation, could voice and discuss their problems and draw help from the reaction of the group.

How did these developments come about? We cannot fully explain it, but we do know something of what we did. All who taught in the seminar were genuinely interested in the students, in what they had to tell us and in the experiences they were undergoing. Each was a person to us. They were never "foreign students;" they were Dolores and Noto and Tayar. It was unnecessary to work at making them feel accepted and valued since this was the reality, evident to all. We listened with the same absorption to accounts of a village institute in Asia Minor, of a Catholic charity in Brussels and of adolescent students in Tokyo. Small and big nations, the conquerors and the conquered, the urban center and the village, were important and of vital interest to us. We passed no differential judgment, we made no comparative evaluations of the different cultures, as we made none among the students as people.

I believe this helped the students to find, or to rediscover, dignity and meaning in attitudes and systems of behavior. When in the midst of a listening hush, Tayar described the mid-day meal in his village home, the supportive and guiding ministrations of his mother, the family discussions in which the youngest child had a serious voice, the dignity and warmth of the occasion made irrelevant such details as sitting on the floor, the uncurtained windows, the buzzing flies. It did not occur to Tayar in this human context to be ashamed of the "backwardness" of his country. True, the flies and the unsanitary practices were not mentioned at this point; but they did get brought up later. This full acceptance of each individual as a person, this true interest in the experiences they were having, I think helped the students to recognize some of their own feelings, to become aware of and utilize attitudes which they had brushed aside as probably unacceptable or potentially ridiculous. I believe the students derived sustenance and strength from this situation acquiring such feeling of safety that they could move farther without worry.

Dolores, for example, sat across the table from Noto. At the end of the first week she interrupted a discussion of democratic principles by attacking Noto on the subject of the coercive practices of the Japanese during the occupation of Manila, contrasting these to American practices. In another week, after reading *East of Home*, she told Noto that she saw the situation differently; now she knew that the Japanese also had had to undergo coercion from the Americans. So the students were not merely acquiring a layer of information. They were undergoing an experience, changing from day to day and acquiring knowledge as a necessary part of the experience. They became increasingly involved in the theme of the discussions, they pursued their reading eagerly to discover answers to questions or to find new questions. The discussion touched the core of their lives, and they sincerely sought material for it. In these circumstances discussion was never desultory and the role of the staff was mainly to curb and lead, rather than stimulate discussion.

The students' reports were not merely proof that the students had worked; they were indispensable to the seminar itself. We did not need to find ways to make the students feel that they were significant in the class; it was obvious that without their participation we could not proceed. What they brought in was the mainstay of the course. If we needed information about their countries, we depended entirely on the students. If we were studying different aspects of the introduction of change, it was the students who carefully read and presented the cases. Their reports were an integral part of the course; they furnished the bases for discussion. Without their material the staff could not move, since we depended upon it for deriving theoretical conclusions and principles. Thus, the work of students and staff was complementary, each presupposing the other. We of the staff initiated analysis, suggested possible generalizations, helped in drawing implications, developed specific themes, introduced new subjects. We recommended readings, selecting carefully with a view to the group as a whole, as well as to the needs, interests and background of each individual. Otherwise, we organized, we were alert to timing. Much time outside class hours was spent in searching for relevant bibliography. We were ready to take our cues from the students and from the trend of discussion; ready to scrap a pre-planned session for one which, in view of the course of the discussion, was clearly more pertinent and more meaningful to the participants. This necessitated daily meetings of the staff—sometimes only during the ten minutes of the mid-morning break,,at which we would decide to change the plan of the rest of the session. I say "necessitated;" but often these meeting were spontaneous, as we sought each other out to comment on a specific occurrence, to express delight, involvement, concern.

Our living arrangements for the students also helped, I think, in giving them a feeling of being at home and accepted. They lived in small groups, with a resident staff member who was ready to help,

suggest and support, where spontaneous groupings for discussion and recreation were encouraged and facilitated. As the students became engrossed in their work, they took it home to be included in dinner conversation. They formed close friendships across national boundaries, friendships to be maintained for years. In the beginning we planned outings and other amusement but we soon stopped this, partly because it presupposed a certain amount of conformity which was not there, partly because the students preferred to make their own plans, but largely also because they preferred to spend their time reading in the new fields which had been opened to them.

In its final form the seminar met three hours each weekday morning. The students came from the fields of bacteriology, law, social work, biochemistry, child development, history, sociology, medicine, community development, psychology, home economics, literature, and education—from nursery school to university. We always had a quota of American students, who often found it disturbing and edifying to constitute a minority. Afternoons and evenings were generally free for the reading needed for the daily sessions, as well as for the individual project undertaken by each student under the guidance of an adviser with whom the student had a conference at least once each week. Sometimes there were field trips for the group, or for individuals.

After the preliminary meeting of the group we introduced the subject of the seminar by asking the students to present at following sessions some cultural situation in their lives such as the family meal, in all its fullness of detail, including implications about nutrition, religion, child-rearing, status relationships, social structure, etc. This served to introduce the students and their various cultural backgrounds, to bring out the validity of difference, to point to the implications inherent in the specifics of cultural behavior and to the great mass of detail to be taken into account when considering any one cultural item as a pivot of change.

At this time, the students were reading some selection from a group of books written by people of one culture reacting to another, such as Francis L. K. Hsu, *Americans and Chinese*, and Santha Rama Rau, *East of Home*. This reading, and the discussion around these books, brought out the consistency of cultural background, the difference in whole ways of life, of structure, values, ways of relating oneself to the universe. The students could see that, in introducing change, or even in deciding what change to introduce, the totality of a people's life had to be taken into account. Now they were ready to begin reading case material. They read descriptions of the introduction of change in the field of agriculture, or public health of some type; of the effective introduction of change which worked well, and of attempted introduction which failed, and of change which was introduced effectively but which destroyed the meaning of life for the people. At first, all read the same cases, and searched together for the relevant

factors in each situation. As they became more skilled, each chose a different case and reported on it for discussion. As they became progressively involved in this material, they were reminded of forgotten incidents in their countries, or out of their own past. By this time they had identified themselves with the people undergoing change, instead of with the worker, had lost their self-consciousness and were free to speak with feeling, whether they mentioned their own society or spoke of the cases they had read. At this time, when they were becoming increasingly impressed with all that change implied, it was the staff's function to reassure them, to tell them that change does take place and must take place and that it is possible to introduce it constructively.

After two or more weeks devoted to cases of induced change, the students were ready to draw up a list of principles. The principles had emerged so clearly from the case discussions that the suggestions for the worker came without interruption. Here are some of them:

Find ways of relating the new to what is there.
Recognize the uniqueness of individuals, groups, communities.
Avoid a master plan.
Start where people are, with their own interests and abilities.
Perceive things as they are, as the people themselves see them.
Allow yourself to change, to learn from the situation.
Involve the people in the working out of the change; work *with*, not *for*, the people.
Work through the established structure.
Acquaint yourself with the total picture first.
Change takes place when there is a readiness for change; teach yourself to wait.

A brief time was devoted to the development of such subjects as leadership values, the ethical question underlying the introduction of unsolicited change, the psychological aspects of the introduction of change.

In the final week the students presented their individual projects for group discussion. These usually centered on the application of their year's study to the immediate work confronting the student upon return to his native country. For instance, the student who had been studying child development and nursery school education preparatory to establishing a demonstration nursery school in her own county and eventually nursery schools in the villages, now examined what she had studied (1) with a view to determining whether what she had studied was specifically relevant only to the development of the American child, and (2) to see what kind of nursery schools were needed in her country, with its particular village structure and family values. One American student did the opposite; she taught Home Management, and applied herself to the question: How can I implement family values and social warmth through the planning of a kitchen or the

patterning of housework? For this, she studied intensively another culture where such work was the focus for family relations. As she looked at the step-saving devices she had been teaching, the efficiency measures which left no room for human vagary or casual acceptance of others, she spoke with feeling of what she had learned, and with respect and envy of the cultures of others of the group.

The projects, in general, were presented with sincerity which evoked responsive participation from the group. In these discussions, the students finally bridged the gap between this country and their own. When Yukiko finally said "How shall I introduce vitamin C into the diet of infants in the village?" she was identifying the "I" who had just received a doctorate in biochemistry in an American university with the "I" who was returning to her country, to use her education in working with her people. When Etsu who at first had spoken bitterly of the backwardness of her country's family structure, asked "How can I help my people give their children more individual freedom, and yet keep the warmth and security that comes with their family solidarity?" she was recognizing the value of what was there, and trying to use what she had learned here creatively. In all cases, when our students now said: "How shall I proceed . . ." it meant that they had gained or regained their American education as well as their identity with their own country. Not all our students reached this point; but most did, and these we felt were ready to return, to begin functioning effectively. Apart from its effect on the student, the Seminar, in all its stages, was certainly a deeply rewarding experience of growth for the staff.

AN EXPERIMENT IN INTERDISCIPLINARY TEACHING

WILLIAM W. MCKEE *

General education courses in the social sciences have been developed rapidly in recent years for freshmen and sophomore students but relatively little attention seems to have been centered on the possibilities of an integrative course on human behavior at the senior level. This article describes the experiences of one faculty group in developing and teaching such a course.

For years the Merrill-Palmer School has offered an undergraduate course designed to meet the needs of seniors who come from other colleges and universities for a single term or semester of intensive work in human development and human relations. They represent majors from various schools and departments, primarily education, home economics, sociology, social work and psychology. Merrill-Palmer's combination offering of course work with practical laboratory experiences with children and adults provides the student with an opportunity to concentrate on furthering his understanding of human beings and thus be able to work more effectively with people in the profession of his choice. The heart of this experience has been a "core course" designed to help students pull together their knowledge and experiences concerned with man and his relationships.

Three years ago a faculty group of six from different fields—sociology, biology, psychology, social work, cultural anthropology and ethics and religion—was charged with teaching the core course. Four of the group had taught in the course previously, which retained some continuity with the past. Essentially the assignment was to teach: (1) a one-term course; (2) for eight hours credit; (3) at the senior level; (4) on an interdisciplinary basis; and, (5) designed to give students a unified understanding of human development and behavior.

The approach of the group to its task can best be portrayed by describing briefly the different teaching structures employed during the development of the course. Before that time the course had arbitrarily consisted of eight class hours weekly devoted to sociology, psychology, biology and social work (two each) for the purpose of setting forth the basic contributions of these fields to understanding human beings in the family and community. Two additional hours weekly were allocated to a review "oriented toward application of facts and principles presented in the content courses to every-day problems." Group discussion marked the procedure in this class period in contrast to heavy emphasis upon lectures in the other four sessions. Within the term each instructor was expected to cover the salient principles

* Assistant Director, The Merrill-Palmer School and Chairman of the staff teaching the Undergraduate Corps Course.

from his discipline and each developed his part of the course independently. With only vague and general acquaintance with what the other four instructors were teaching, the faculty person leading the problem-centered discussions had the assignment of helping the students see the relevance and interrelationship of these discrete approaches and form a more unified picture of human behavior for himself.

The obvious and serious limitations of this approach led the new teaching group to restructure the course totally by attempting to find agreement among its members upon certain key concepts considered essential to understanding human behavior. For approximately one year, meeting two to four hours a week, the six instructors examined, sifted and challenged each other's ideas, clarified their goals and expectations, and evaluated alternative methods of teaching. From this an outline evolved which was the content framework of a unified course.

It would now be impossible to recall the variety of approaches which were discussed and rejected, the many "dead-ends" explored, and the concepts examined and discarded. It suffices that this experience proved to be of great value to the faculty participating. There were times when consensus and understanding seemed impossible but, by and large, hours spent in trying to communicate across disciplines were tremendously stimulating and fruitful. Without the willingness of members of the staff group to share ideas and to be flexible and open-minded in the give-and-take process of searching discussions the results could never have been achieved. Not the least of the results was that the faculty members emerged from the process a teaching team. No longer was each just an individual trained in a particular specialty, but each was a person with deeper insight into and appreciation of his own discipline because he had seen its relevance and relatedness to other disciplines.

It was obvious that a course consisting of eight class hours weekly for one term could not cover basic content from each of the pertinent disciplines. But it was conceivable that a course could be organized which would deal with a few key concepts to be explored on an interdisciplinary basis.

Taking the title "Human Behavior as Expressive of Culture, Society and Personal Philosophy" an outline was evolved with the twin concepts of universality and variability as a central theme. The introduction was a case study of an aspect of life in another culture, presented in a way which would point up through examination of another culture, questions which were later to be dealt with in terms of our own culture. Attention then was directed to universal processes of human nature, showing man's rootedness in the basic processes of life (evolutionary continuity, growth and maturation, adaptation, etc.) but centering chiefly on basic human processes such as thinking, emotions, language, learning, socialization, value formation and culture

building, which serve to distinguish human beings from other forms of life. The next major portion of the course dealt with the manifestations of human processes; here, ways of life, group living in families and communities and growth of the person were included. The last section, titled "Man's conception of self, society and the universe", explored some prevailing conceptions within our culture and posed questions around contemporary values which touched upon the area of ethics and religion in relation to human living.

The staff group readily agreed that the pie could be cut in many ways but this particular slicing appeared to them to hold most promise. It had the merit of representing the shared thinking of persons from several disciplines. In teaching from this outline it was proposed that each faculty person move in to the class as he felt he from his discipline could contribute to the topic under discussion. At times this might mean one person, sometimes two would discuss the material, and on occasion more than two might present differing approaches or different aspects of the area under consideration. The teaching team became a "pool" to be drawn upon as the outline called for contributions from any one discipline.

This second stage in the development of the course was vastly different from the first. The focus still was upon a body of knowledge which it was considered students ought to have. Yet an important change had been effected as the representatives of a half dozen disciplines had hammered out together what they considered essential ideas. Instead of each discipline autonomously offering a systematic presentation of material as dictated by that discipline, this unified course outline determined the degree to which anthropology or sociology or ethics, etc. would be used or needed in furthering the over-all aims of the course.

Over the past year development of the "core" course entered a third stage when not only staff but also students became involved in working out the course. It would not be correct to designate this a student centered phase but it is true that the faculty came to realize that the student too has a share and a responsibility in determining the character of the course. What happened was that while the teaching team believed it had developed a good course which in some systematic fashion sought to integrate certain of the behavioral sciences, the students were not responding to it or using it as the staff had hoped and expected. Confusion and frustration characterized the attitudes of too many of the students. For some the outline set too fast a pace; for others it assumed more background than they had. Obviously, the course was not fulfilling its purposes. In this dilemma the teaching team decided upon an experiment. Why not have the students help determine the content and direction of the course? After fumbling with the idea of having students propose a course outline, the teaching team moved to asking students to plan the course.

To effect this development one instructor was named as a "continu-

ity person" who would "take the course" with the students. Later called "core leader" he participates in the discussions; he raises questions; he leads the class in the gathering together of its thinking. He is a vital part of the class and he and the students jointly decide upon the direction and content; what topics are to be considered; the amount of time to be devoted to each, etc. This does not mean that the outline which the teaching team had struggled over for months was completely discarded. It forms part of the background and conception of the "core leader" about the aims of the course and he can draw upon it to broaden or deepen the concensus of the students. But, it is not handed to the class at the beginning of the term. Rather, with the title of the course and its teaching personnel and purpose given, the students with the aid of the "continuity" staff participant formulate their own outline based upon the questions which they are interested in exploring. The students are given to understand that the class is theirs to organize and plan for as they may deem best. The other members of the teaching team continue to function in the role of resource persons who are called into the class on the basis of their discipline backgrounds to present material and to discuss matters which the students have selected.

To the teaching team the amazing thing has been that, while obviously the course outlines which the classes have developed are organized differently, use different terms, move at a different tempo, and place emphasis on different points, there has been a remarkable similarity in general concepts to the outline developed by the instructors. The material covered is essentially the same but the major difference has been that now the subject matter areas are included at the suggestion of the students. Their prior knowledge and experience are directly drawn upon. Consequently, their interest and involvement in the class discussions are high. Instead of simply raising questions in response to subject matter presented by the instructors, the students now pose questions about what they most want to discuss. Instead of the teacher deciding what is important to present to the students, he prepares material in response to the stated concerns and interests of the students.

This in capsule form describes the three ways in which this course has been organized and taught over the past few years. But in a sense this is only the external part of the story. What happened over these years to bring about the changes? What has the teaching team learned from this experience? The significance of this experience from the faculty point of view can be emphasized under four headings: (1) A philosophy of education; (2) The role of the teacher in the classroom; (3) Ideas about student motivation; (4) An interpretation of interdisciplinary teaching.

A Philosophy of Education

One difficult thing for some of the core instructors to accept was

the concept of teaching which moved away from the idea of the teacher as one who dispenses knowledge. Trained as most of us are in our specialties to be responsible for a definite area of material it is not so easy to teach in a course where "covering the subject" is not the accepted goal of teaching.

One should not imply that there is no place for courses which convey to students a body of subject matter. Assuredly the curriculum should include courses in which students are exposed to and confronted with facts and ideas in which they are expected to become thoroughly grounded and for which they are held responsible. But this particular course, coming toward the conclusion of a student's undergraduate experience, has the primary function of drawing upon factual material students have already learned and pulling it together with a relevance for their life and work. For this kind of teaching most of us have had all too little preparation or previous experience. It calls for a different relationship to and use of one's field than that with which we are customarily acquainted. Lecturing systematically to cover a specific field is not deemed necessary in this situation, nor is it wanted. Yet obviously material from that field will be needed and a contribution from it expected. But the selection and presentation of material comes when it is germane to the over-all topic under consideration, when students sense the need for it, when it can be related to material from other fields.

Willingness to change traditional concepts of education comes hard for any of us. In this instance it called forth such reactions as "Don't we leave out things that are pretty basic?" or apprehension that "we aren't going to cover everything." To some, this new approach represented a kind of reductionism, a glossing over or ignoring of important points. Clearly we couldn't "cover everything," but then no course ever does. Our concern was to avoid, if at all possible, a superficial level which represented simply a hodgepodge or a quick survey. To this end, rather than attempting to be all-inclusive we aimed at selecting what seemed to all of us certain central concepts as keys to opening up greater understanding and insight into human beings. Rather than concentrating on questions of fact, we came to emphasize questions of relevance. Rather than focusing upon how much the students know, we aim at how well does the student understand and how well is he able to relate his varied factual knowledge and his previous experience so that he may be able to use it in meeting concrete professional and personal situations.

The Role of the Teacher in the Classroom

Modification of previous conceptions of education was also required with respect to the role of the teacher in the classroom. Along with moving away from a narrowly subject-focused approach to teaching, we moved toward a view of teachers and students as partners in a learning experience. It would be misleading to conclude that this

leans toward a student-centered approach in which students are left free to do what they wanted. The course does have a structure, fashioned partly by the staff, and within this students are expected to assume responsibility for choices. The "core leader" is a part of the course throughout and he and the students plan jointly. The presence of the instructor and the role he plays makes a real difference in this setting. It would be truer to say that our aim is not an instructor-centered class or a student-centered class but rather one of exploring ways in which students and teachers can establish relationships which will be most conducive to learning. All teaching and all learning is not a one-way process. It is no secret that the teachers have learned and grown in this experience along with the students. This relationship involved mutual interaction between students and teachers in which the teacher did not abandon his role of leadership but worked along with the students, drawing out their ideas and questions, refocusing discussions, helping students see relationships among ideas and gain insight into meanings, develop relevance to life situations, etc.

Of prime importance is the kind of relationship established between students and teachers, particularly the "core leader." Meeting with the class each day the latter is in a position to know the students directly and individually. He participates in the experience so that he knows what transpires in each class period and therefore is in a position to help the students tie the material together. He is the liaison between the class and other members of the teaching team, interpreting to them where the students are, how the class is moving and what is needed next. This entails a tremendous teaching responsibility and all of it is predicated on his establishing rapport with the students. A genuine friendly relationship is important, which involves establishing the confidence of the students and a real sharing and mutual responsibility with them in the direction the class takes. Paramount is his sensitivity to the student group, his ability to pick up cues from students and his skill in stimulating students to express their ideas. He, more than anyone, creates the atmosphere which frees the student to want to learn and which enables the other instructors to move in and out easily.

Obviously no two instructors will lead the class as "core leader" in the same way. Recognition of the personality factor in the teacher, with a different subject matter background, makes necessary an acceptance that each class does differ in kind of staff-student relationship as well as in course content emphasis. Yet with this recognition of difference of one class from another is the assumption that in its own way each class will work out means of students and teachers collaborating together in designing the content and procedures of a course which will best serve to deepen *their* understanding of human behavior. Because this focus upon mutual responsibility and interaction has been overlooked in the greater part of the prior educational ex-

perience of both faculty and students it usually evolves slowly. Essentially, though, the teaching team is now committed to this approach because of the very positive learning values which this kind of teacher-student classroom relationships signifies and has given evidence of making possible.

Student Motivation

A third area of learning for the teaching team pertains to student interest and motivation. Academically, it is a long way from courses consisting of lectures, required readings, a final examination and a term paper, to a course eliminating the examination, dispensing with required readings and modifying assignments regarding papers. Yet this is what happened to this course and it happened essentially because of a different attitude toward students. The teaching team reasoned that if this was to be a course in which students and teachers shared responsibility for its organization and development, the faculty might move away from establishing a rigid series of course assignments; rather, it should encourage the student to take responsibility for doing the kind of work which seemed essential and meaningful to him.

Consequently, experimentally the students were given the responsibility to study much or little, as they felt inclined. Each student was trusted to work at his own pace and intensity, again recognizing the difficulty of uniform expectations from all students. To be sure, some of the instructors were uncertain whether this was proper in an academic setting. And, to be sure, some students decided to test the genuineness of the procedure by finding out the consequences of refusing to work outside class. As the students began to realize that penalties were not to be inflicted for lack of study and as they really began to sense that the responsibility was theirs, they studied, as many said, more than they did for any course. Those staff members who had expressed apprehension about so radical a procedure relaxed as they noted the growing response and interest of the students.

References to articles and books throughout the course are presented as suggestions to be followed up by the student at will. The amazing result is the enthusiasm of the students for reading and the amount of reading they do. Students do much more reading with this plan than previously when definite reading assignments were given. Not only do they read more but also they draw upon their readings in class discussions and raise questions about the content. An instructor has only to suggest certain articles and books in passing to discover the next day the extent of the use of the materials in the library. The height of vindication of this program was evidenced one day when the instructor had dismissed the class and was about to walk out of the room and the students stopped him with: "But . . ., you have not suggested any readings on this topic!"

Such spontaneity and interest in further study has developed in a class atmosphere which encourages individual responsibility and in which the student realizes that what he gains from such a course *does* actually depend on how much he himself puts into it. No one else is doing the work for him. No one is standing over him to be sure he accomplishes a specific amount of work. He must make the effort to learn if he is to take advantage of the course and if he is to make his contribution to the class. It is a situation of studying, not to please the teacher, but to fulfill a responsibility to himself and to his classmates.

The one course requirement is that each student prepare a short paper each week, but even in this there is a great deal of flexibility and choice. The paper may comment upon or elaborate a specific topic presented in class; it may have its source in some reading; it could be a way for the student to set forth his conclusions and reactions about an issue. But, the paper is expected to represent the student's thoughts and not be simply a paraphrasing of the ideas of an instructor or author. As they grasp the purpose of these papers, students seem to welcome this opportunity to explore various topics and to put on paper their own thinking and tentative conclusions.

The involvement of the students in the course as a whole and their high degree of motivation make the teacher's role easier. The teachers meet with the class knowing that they are to be faced with questions which the students have selected. The ground is prepared and students are awaiting the contribution of the instructor. The teacher has the feeling that what he is discussing has significance for the students, and if he is not dealing directly or adequately with the topic, they will let him know. This makes teaching challenging and stimulating, and generates a sense of anticipation in meeting the class. The way the students rise to the challenge which the course offers, therefore, is evidenced not only in the amount and meaningfulness of the work they do but also in the quality of the experience for the teacher. Our concern for teaching which involves the personal interaction of instructors and students means we are concerned with students as individuals and with helping those students grow.

Interpretation of Interdisciplinary Teaching

In some ways the most far reaching experience for the teaching team lay in a new appreciation of what interdisciplinary teaching can mean. The word "interdisciplinary" is bandied about in many contexts and is currently popular in academic circles. It is applied loosely to many kinds of activity. Here is the way we came to understand it, realizing full well that various other interpretations are operative.

We distinguish between interdisciplinary and multidisciplinary. The early organization of the core course, consisting of parallel courses in various disciplines, could be called multidisciplinary but not interdisciplinary in our manner of thinking. Moreover, we do not regard

interdisciplinary to be synonymous with the idea that one instructor can become so well versed in various fields that he can range back and forth among them. We feel something quite significant is lost if one instructor is expected to be equally adept at representing many disciplines. To us it seems important that psychological material, for example, be handled by a psychologist—not in secondhand fashion by someone else. Likewise, interdisciplinary does not mean an amalgamation of different disciplines. That would hardly be fair to the subject matter or the individual disciplines involved. Rather, interdisciplinary means a respect for each discipline and an awareness of the contribution and scope of each.

Each instructor in this course is expected to follow his own discipline, but to view that discipline in its relation to other disciplines. Sometimes, when the material lends itself to joint treatment the psychologist and sociologist, for example, may teach the class together—still, the person trained in a particular discipline would be expected to speak for that discipline. In our view it is necessary for a teacher to be well-grounded in his own discipline to engage in this form of interdisciplinary teaching. From many weeks of discussions, trying to hammer out together what we felt to be common concepts, the staff developed appreciation and respect for what each discipline had to offer. That there was no attempt to belittle other fields than one's own or to reject them says much about the teaching group as it developed into an interdisciplinary team. This attitude has carried over into other classes in which the respect of the instructor for other disciplines has encouraged students to express a desire for getting the point of view of another discipline on a topic.

Merely assigning faculty members from different fields to teach a course does not guarantee the course will be interdisciplinary. Only after long hours of discussion, sometimes discouraging, sometimes stimulating, could we begin to feel that the group could think and teach in a way which involved several disciplines. Essential in our experience has been not only the more concentrated discussions in developing the content of a course, but also the periods set aside each week to keep abreast of happenings in the class, how we can supplement each other and best contribute to the over-all course and generally evaluate progress of the students.

This interpretation of interdisciplinary teaching requires that the teaching team constitute itself as a "pool", moving into class sessions singly, in pairs or even in larger numbers, depending on the subject to be discussed. Complicated though the plan may appear it has functioned remarkably well, with its advantages of flexibility and even more important, provision for being true to a discipline while producing inter-relatedness among disciplines.

Those who have participated in developing and teaching this course have found it a rewarding and enriching experience. It has been a learning experience for the instructors at the levels of both teaching

methods and subject matter. Working together closely for several years has developed a confidence in and support of each other which has formed them into an effective working team. In addition, they have overcome any feeling that engaging in shared or interdisciplinary work somehow smacks of being nonprofessional.

The group was able to try to understand and tap students' interests and needs. This could not have been achieved without a deep sense of commitment by the teaching group to the over-all goals of the course and a willingness to engage in an academic adventure. Indeed, one might say that an experimental frame of mind, prepared to challenge earlier teaching experience with different ways of thought has been indispensable in developing such a course. This has been accompanied by resourcefulness and patience in communicating with one another and in meeting numerous stumbling blocks and problems. This group has been held together by the high motivation of each teacher and his interest in exploring the possibilities which such an interdisciplinary course offers. From this experience has come a new concept of ourselves as teachers and a new kind of security in, and understanding of our own field of study.

AN EXPERIENCE AS LEADER IN A CLASS IN INTERDISCIPLINARY TEACHING

TILLA VAHANIAN *

It was my good fortune to be the first "core leader" to participate in building a core course with the help of the students as developed during the experimentation described in the preceding paper. The staff team approached this course as the continuation of an experiment; I engaged in it with enthusiasm and conviction that we were moving in the right direction. The results were more impressive than I could have imagined. Indeed, my work with this group proved to be a most rewarding experience for me and the results were recognized as success of the experiment by the whole staff team.

It is impossible to reproduce the entire course content. Also, a full account of a class experience would necessarily include every aspect of the students' points of view as well as those of the instructors', which is not feasible. Neither can I give explicit, full consideration to the students' previous and current experiences outside the classroom. We can remember, however, that the learning which occurs within a class group is only part of the individual's learning in a day which offers innumerable contacts and situations for exploration. Since I was fully involved in the situation as a group leader I lack the objectivity with which an outside observer might describe the same events so, insofar as possible, I will use evaluative statements from the students.

The class group consisted of 14 girls who were in their senior year at various colleges which send students to the Merrill-Palmer School for part of their training. Their major fields included Home Economics, Child Development, and Education. The majority had had one or two courses in developmental psychology or educational psychology but the students had practically no acquaintance with the field of anthropology.

In the first class meeting I began by describing the aim of the course in Human Behavior. I pointed out that we wished to give them an opportunity to clarify their own points of view regarding human nature. We would not emphasize learning new facts but hoped to draw on their previous learning and experience, focussing on integration of their knowledge. Whenever it would seem indicated new material would be introduced. I tried to impress on the students that it was *their* thinking with which we were concerned; that this would be an opportunity to explore and crystallize their own beliefs. There

* Family Life Educator, The Merrill-Palmer School.

would be neither examinations nor term papers. Instead, each of them would be expected to write a brief paper each week, expressing his personal ideas, thinking and feelings in response to class discussion and reading.

The student group was made aware of the staff members * available to the course: a physical anthropologist, a cultural anthropologist, a sociologist, a psychologist, a social psychologist and a teacher of philosophy and religion. I described fully my own background as a family life educator and emphasized that the manner in which these resource people would be used was completely in the hands of the group. I suggested ways in which the resource staff might help at different points but again emphasized that decision whether to invite them and how to use their time would be determined by the group. There is not an outline for the course, I told them, but the staff wished to build on their questions and thus develop a work plan which would have meaning for them.

Signs of uncertainty were clear. A few students asked for repetitions of procedure and further clarification of the aims of the course. I responded that it was very understandable that the project should appear confusing because undoubtedly it was a new approach to education for all of them. To this all agree and evinced signs of relief when I reassured them that I was in the group to help and that we would work together, step by step.

I have described the first session in some detail because I am convinced that the working "atmosphere" for a group begins to be structured by the events which occur the first time the group meets. As we began to establish communication our mutual expectations had to be clarified. To me this seems an important consideration in any attempt to provide learning opportunity: the instructor needs to communicate as fully and as honestly as possible what he hopes the common experience will achieve. This requires time when the objective is not simply absorption of facts and, as we found, both students and instructors occasionally need to be reminded of their aim.

Before the actual planning proceeded I asked the students to introduce themselves by revealing something of their special interests and after-college plans. I had waited to do this because in my experience it is difficult to speak in a group of oneself when everyone is yet "cold." By this time something had already happened in the group; we were somewhat "warmed" to each other and the situation. In the early class meetings every effort possible should be expended to create confidence within the students to encourage them to be completely themselves.

Why stress this to such an extent? It may be well to clarify the aim of the course even further. Clarification of a point of view toward human behavior involves looking at onself. If this whole procedure is

* Melvin J. Baer, Ph.D., Dorothy Lee, Ph.D., Richard K. Kerckhoff, Ph.D., Nancy Morse Samelson, Ph.D., William W. McKee, Ph.D., D. Keith Osborn, M.A.

to be anything more than an intellectual exercise it involves attitudes, which means emotion as well as thinking. To be willing to honestly expose what we believe there must be confidence that we will not be judged too harshly. Before there is willingness to even consider a change there must be some feeling of acceptance and understanding. Therefore, I see the core leader in the role of one who gives support, encourages, sometimes stimulates, but never pushes to the point of threatening, and never judges. A group tends to model its behavior after that of its leader; the relationship between the leader and the group may then offer the support which makes growth possible.

After the students' introductions we were ready to initiate planning. I asked: "What are some of the questions about human behavior which have puzzled you? What are some of the kinds of things involving human beings which you would like to discuss?" I suggested that they express whatever came to mind, without trying to use academic terms—we could always edit the questions later. Besides, we did not need to feel committed to make this initial plan one to adhere to throughout the course.

At this point the students' questions were very general, were phrased in tentative terms, and covered a wide range of topics. They dealt with the impact of culture on personality, with Man's physical development, with religious values, attitudes and beliefs and with social roles. It seemed wise to permit opportunity for further thinking and planning. Before the class ended one of the girls suggested that it would be interesting to know before we really started our course what the students' personal philosophies were. The girls agreed to attempt putting on paper, briefly, their essential beliefs.

The next day each student read her paper to the group and apologized for the inadequate result of her effort; but they reassured each other by their genuine interest in what the others had written. It was the first time any of them had tried to do something of this kind but, interesting, there were common elements in their approach. We talked about these, as well as some strong differences of points of view which also were exposed. Then, one student wondered how their responses in these papers would have differed had each been from a different cultural background. A few speculative remarks clearly were made without knowledge of the relationship between culture and a world-view.

We looked over the questions proposed the previous day and added some new ones. After some difference of opinion on how to begin our work, we decided to explore the question "what is natural—what is learned?" Readings were suggested and we were ready to use our resource people.

The course was well under way. The following day the physical anthropologist joined in the discussion and some questions were clarified and some answers were found. The most essential thought which

emerged was that "few of man's responses are innately determined." Students referred to this point many times in later discussions.

Additional reading was suggested in response to questions about temperament and the influence of environment. A plan was developed in which several students would be responsible for reading one book and would later share with the group what they had learned. This allowed the entire group to gain some familiarity with a greater number of books than would be possible if all had the same assignment. The effort to tell the group what was meaningful in their reading also seemed to provide a challenging experience for the students.

A chronological account of the topics studied cannot be continued. Also, it is difficult to communicate the quality of the classroom experience. Development in the students of a sense of awakened curiosity, of excitement, of pleasure in learning, showed not only on the students' faces in their air of concentration in class, but also was commented on by the librarian, who observed that this group was doing an exceptional amount of reading. The students began to submit papers, too, which showed that they *were* thinking and that they were appreciative of being asked to think for themselves.

At times our aim no longer seemed clear. Several times in the first few weeks students asked for clarification of the goals of the course. At one point the students seemed to feel that they had only been asking more and more questions—that nothing had been accomplished. This made taking time to evaluate our activities, so far, seem advisable. I suggested that we extract from our notes and memories certain ideas which had become meaningful. The result was a list which was surprisingly rich in implied significant learning and the students decided with sighs of relief and astonishment that they had actually accomplished a great deal in a few weeks. Thus, they became aware of how much they had read, thought, listened, contributed and realized that the kinds of questions they were now raising were different from those on our first list. One commented: "I would not ask those questions in the same way now."

Classroom procedures also needed discussion. Students wondered if anything could be done about unequal participation, however, they expressed an acceptance of each other's individual differences. Again, I tried to impress on them that it was the responsibility of the group to make of the experience what they wished—that through their own active roles they could and should deal with any dissatisfactions. After this discussion the group members seemed to find even greater energy and enthusiasm for work. Staff members who joined the group to contribute their orientations sensed the involvement of the students and their intense interest in finding answers to their questions.

One incident illustrates particularly well the kind of learning which was occurring. Our topic was "social class" and numerous aspects of the subject had been explored. A question raised more than once, directly, and several times by implication was to the effect: "Why are

some people content to live like trash?" The word *trash* was used repeatedly by the students, without any self-consciousness but with an air of conviction that they knew who and what they were talking about. The sociologist of the staff team was with us and in the course of discussion he asked the students to rate various occupations according to the prestige values which they accorded them. To associate the question closer with their feelings he asked them to think in terms of occupations for their future husbands. Several girls agreed that engineers, doctors and lawyers would rate as first choices. Then came disagreement. One student placed "farmer" close to the bottom of her list. Others were amazed: they would rate the farmer close to the top. All were aware of great intensity of feeling at this point. The word *trash* was used again, still with an air of conviction that at least all of us know what we were talking about. Gradually a vague awareness emerged that they did not know who they were talking about, that none of them really had had any direct experience with the people they were referring to with this term, that their notions about such people and their way of life was vague and mere hearsay.

I battled my teacher's conscience that night. Did I really believe in allowing them to arrive at change through their own experience, or is this a point at which they need to be asked to explain how they can reconcile such a term and the feelings accompanying it, with their strongly Christian principles expressed earlier in the term?

I was not required to make a decision. Before class the next day one of the students stopped me in the lunchroom and said that the discussion had continued all afternoon and well into the night, with some changes of opinion. As soon as he had settled in our classroom another student commented that she could not see how she could have used the word "trash" to apply to people about whom she really did not know anything. Following come expressions of some understanding for the defensiveness that had been sensed during discussion the day before. The incident stimulated a number of students to write papers. One wrote:

> Yesterday I became quite involved in what I classified as "trash people"—I couldn't understand how come and why people could possibly live this way. Much meditation followed and I began reviewing the whole class period of yesterday. I realized something now that I didn't yesterday, for when someone put "farming" at the bottom of the prestige scale, I was only too eager to stick up for the farmers. I couldn't see how anyone who never lived on a farm could judge them by only the few she happened to see in her section of the country. . . . I am making a parallel between this incident and the quick judging I was doing yesterday on the people I called "trash." . . .

A key question that students had raised a number of times was: "How do people's attitudes change?" We had experienced some change within our group and awareness of the difficulties and some of the conditions necessary became evident. We referred to this experience a number of times as we moved on in our discussion to questions of

values and the role of teacher or community leader in communicating values.

By this time the process of the group had been well established and communication seemed quite open. Of course, there were some students who seemed less moved than others to participate but as a group they were doing an astonishing amount of reading and their writing gave proof of genuine thought.

Perhaps the most difficult area, but one the students very much wished to explore, was that of values and religion. We found that the students had rarely had opportunities to share ideas on these themes. They had never had instructors help them acquire more knowledge in these areas, except their own ministers. At times the discussion became too abstract for many. The religious educator who guided these sessions and I also sensed a rather emotional reaction to some of the ideas. We tried to help the students realize that it is frightening to look at concepts which had been taken for granted, but that this is part of growing in strength and conviction. Interest was great in all the questions they had raised. Though some students were troubled as they began to re-examine their beliefs and to realize that other beliefs are adhered to with equal conviction by other people, they repeatedly expressed appreciation for the opportunity.

As the end of the quarter approached, students began to express concern about how they would feel after leaving Merrill-Palmer. They wondered how they could accept the more structured situations in their own colleges; they regretted leaving when they were just beginning to understand how much they had to learn; and, they worried about finding opportunities to continue learning. They seemed to need reassurance that such opportunities can be found anywhere, if they knew how to look for them. The outcome of this discussion was agreement that it would be valuable to know whether this group would feel as enthusiastic about this learning experience a year later as they did then. Perhaps a year later they could share the ways in which they had continued explorations of interests acquired at Merrill-Palmer.

I saw each student before she left to talk about what the course meant to her. In addition, some decided to record some of their reactions. One statement read:

> To me this course has been a beginning. Through it I have learned to know a little more about myself. I have learned to evaluate my judgment and ideas and to do more exploring to find out the basis of my beliefs and questions. I feel that this course has been an important start to understanding myself and a more complete interest in why people act like they do. . . .

Another student said:

> There are many ways in which I have grown, some that I realize now and some which I am not conscious of now but probably will be some day. One

of the most important things I've learned is how we learn prejudice (we are not born with it) . . . Some of the prejudices I had when I came have been changed or altered a great deal. I realize now the equality of all and the worth of each individual. . . .

In summary, the students appreciated the opportunity of planning the course. Though the freedom in this planning was bewildering, at first, they soon felt comfortable and learned to use the situation. They were particularly glad of the chance to participate in discussion and to explore their own ideas rather than give "right" answers. Reading and writing were meaningful because they grew out of the student's own needs and interests. The students found it difficult to express what they had learned but it was quite evident that they had worked hard. Most gratifying to me was this sense that something had started and that students intended to continue to seek opportunity to grow in their understanding of human behavior.

A year later a letter was sent to each member of this group, asking them to answer questions regarding their experience in the Core course. Purposely, the questions were quite general to evoke as personal and spontaneous responses as possible.

1. What happened to you in Core? (What now stands out in your mind as of particular importance; has the way you look at things, people, yourself, changed in any way, and if so, how?)
2. What does the experience of the Core course now mean to you? How do you think about it at this time?
3. Did your experience in Core lead to any new experiences when you returned to your own school, such as seeking different courses, following up on readings, or new relationships?

Of the 14 students, 11 have replied to this inquiry. Some chose to answer the questions one by one, others wrote a general letter. A summary cannot do justice to the feelings the students expressed. The tone of the letters reveals the warm relationship they still feel for their group and they all expressed genuine appreciation for the experience. Following are the principle ideas which appear repeatedly in the letters and rather than categorize them I have included excerpts in the girls' own words.

Most of the letters indicate that one of the most important results for the writer was an enhanced interest in people and understanding of others.

I am sure that I have a broader understanding of people. As a result of the class I have become more interested in other people's interests and ideas—I have more interest in all people, not just those who think as I do.

I feel that I am a little more tolerant of others' ways and outlooks. This is happening slowly when I visit the homes of some of my students where there may be wood stoves, bare floors, no running water, perhaps very little room for an active family, but love is there. . . .

The most important change in my feelings is that I have learned to accept and to look at people as they are, unique in their own way. . . .

Related to this is the frequent statement that the writer became more aware of the variety of patterns of life existent, both in our own country and throughout the world.

Several students mentioned that the course helped them to become more aware of their own thinking, to see their own attitudes with greater clarity.

. . . up until that time "I thought I thought" when actually it had been a good job of incorporating ideas, thoughts, modes of action which had been given me throughout life . . . more clearly in the academic situation. . . . In realizing that much of which I had incorporated was not really mine, I was forced to look at myself wondering what am I, who am I, what is meaningful to me as an individual. . . .

A clearer understanding of myself first, I found very important. The basis for my beliefs and values, the relationships of my background to the way I believe and how I accept myself and others.

I think that the most important thing that it did for me was to help me to learn to face problems. First of all, I learned to face the problem of working out ideas with other girls who had different opinions.

The opportunity for class discussion received repeated appreciative comment.

One thing I remember in particular about Core was the chance to have class discussion.

How wonderful it was to share ideas and make progress in an atmosphere of understanding and seeking. . . .

Actually, these comments do not speak for the discussion procedure alone, but touch on the total atmosphere of the class.

It was a supportive situation in which I learned that others were actively still (or just beginning) trying to get to know themselves and others.

This course was unique in the freedom and understanding that the members, with such a variety of backgrounds, seem to have with each other.

The students also remembered the reading and the papers they had written during the course.

The Core papers that we wrote have proved most valuable to me. At the time, they helped me get points straight in my mind, and I think served a purpose in boosting morale. . . . Now they have been working as a kind of mirror for me. I have read them and re-read them, and each time they show me something different about myself.

Core course with its many suggestions for readings reinforced interest and probably widened the range of topics in my reading.

Indeed, a number of students mentioned that they found a new interest in study and reading through Core, which they continued to develop after they left here.

An increased interest in study and reading was fostered. . . .

And after the course was over I never stopped thinking about it and never stopped studying the material which we covered in those three very short months of formal class.

I have read much more on more subjects since I had my Core course experience.

For some, the experience also brought a new interest in the process of education itself, particularly those students who are now in the teaching profession.

To me, as the Core Leader, remarks such as "This course was the highlight of four years of college," are of course pleasing. But no one remark or particular thought expressed can convey the tone of these letters. Perhaps because the students felt fully alive as human beings in this class, their memory links aspects of the course to their present life in such a way, as several girls mentioned, that they cannot tell just part the course is now playing.

I am sure that it is equally true that I learned much which cannot be easily or specifically defined. It was an opportunity for me to test some of my beliefs about the processes of teaching and learning. One of my concerns has been the difficulty of reaching the student on more than an intellectual level, particularly in a course on Human Behavior. If there is to be real significance in the learning, the students' feelings and attitudes must come into awareness. It was most encouraging to find that the atmosphere of acceptance and the stimulation for involvement which we managed to provide allowed the students to be in the course with their whole being. The various procedures of helping to plan the course, the emphasis on discussion, of reading and writing according to their own motivation, all were devised to contribute to this end.

METHODOLOGICAL PROBLEMS IN THE STUDY OF PARENT CHILD RELATIONSHIPS FROM TREATMENT INTERVIEWS

ERIKA CHANCE *

THE NEED FOR A BROADER CONCEPT OF METHODOLOGY

If the methodology of scientific endeavor has to do with "The How" of research, it will not be enough to concern ourselves only with techniques of selecting subjects, of data collection and of statistical analysis. This is the most accepted use of the term "methodology" to-day — a regrettable practice, since it omits the most important step in the process of any scientific inquiry: the formulation of a crucial problem.

When we consider this first step of designing a research project on parent child relations, we at once face the problem that any relationship is a social situation which involves a series of crucial questions, depending on the frame of reference and the context in which it is perceived. Since this paper discusses problems in the study of parent child relationships from treatment interviews, we will confine our consideration of these problems to their clinical context.

Even with the range of our studies so limited we must still remember that parent-child relations in the treatment interview can be seen from a multitude of reference points. What seems crucial to the father may not be so for the mother and the viewpoint of the parents is likely to differ from that of the child. Parent child relations as described in the treatment interview may differ very strikingly from descriptions of those relationships by the same people under other conditions, and from the description of such relationships by an "objective" observer. Such considerations have led some researchers to the selection of a criterion situation, e.g., the validity of the parent's description of his relationship with the child is judged by its similarity to the criterion of the objective observer's report. The latter is thought to be "real" while the parent's description, insofar as it differs from the criterion, is thought to represent distortion.

So long as the assumptions of such an approach are made clear it seems quite legitimate. One questions, however, whether it is useful for the clinician. In clinical studies it is the interplay of the viewpoints of members of the patient-family and of the expectations of their

* Department of Psychiatry, Mount Zion Hospital, San Francisco.

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therapists which is of paramount importance. Designating a criterion situation as producing the "real" attributes of parent child relationships seems less imperative than attempting to describe and understand relationships between a number of "realities", as they are experienced by the participants in treatment.

Having committed ourselves to such a multiplicity of frames of reference for the observation of parent child relationships, we next face the problem of how to describe this phenomenon in terms which may be useful to the clinician as well as the researcher. We can hope for a fruitful inquiry only if we attempt to establish symbiotic relations with the clinician, not merely in the area of data collection, but also in the formulation of our questions and the selection of variables used for study. Despite the great differences in emphasis which the various clinical theories of personality give to a wide range of relationship experiences, there are areas of agreement in the field concerning the nature and genesis of the neurotic problem which can serve as guidelines for the investigator in his choice of relevant research dimensions.

Crucial Dimensions for the Study of Parent Child Relationships from the Treatment Interview

Areas of Agreement in the Field as Guidelines for the Choice of Research Dimensions

There is general agreement that the neurotic problem consists in the individual's experience of inner conflict about relationships and that the genesis of this problem lies somewhere in his early experience with significant others. As Rollo May [10] has said:

> Very early in the child's career he senses that . . . certain behavior will be approved and gain him further love and care and that other behavior will be disapproved and result in punishment. In this social milieu there may begin the process of blocking off from awareness the thoughts and experiences related to anxiety-creating situations (of disapproval)

This and many similar formulations of the neurotic problem point up the cruciality of family relations in the understanding of neurosis. Therapy of psychoneurotic adults or children can be defined as an attempt to cut short the vicious circle of parental conflict and defense mechanisms—child rejection and child neurosis. It aims at creating a relationship experience in which the individual's inner conflict and his need for defensive warding off of unwelcome experiences are reduced, and so makes unnecessary attitudes and relationships between father, mother and child which serve defensive functions. The task before us lies in selecting clinically relevant research dimensions which will permit us to classify and order interpersonal experience so that we can describe conflicts and defenses and observe what changes they might undergo in the course of therapy. Because this is a task of considerable magnitude we shall limit ourselves to discussing problems arising from the analysis of transcripts of interview material and omit thereby many important clinical clues such as tone,

gestures and mannerisms. This decision further limits us to considering parent-child relationships only in those families in which the child patient is old enough to verbalize about his experiences fairly readily.

Problems in the Classification of Interpersonal Experience

There are three requirements for the systematic study of interview material: first, a point of reference; second, a classification or system; and, third, definition of the process by which such classification is made. The choice of a point of reference which is clinically relevant does not present a problem when we think of the amount of time, feeling and effort which go into the training of the clinician's capacity for empathy. Insofar as clinical theory is built on motivation, and insofar as motivation is always personal, intrinsic to the patient, to his perception of himself and his environment, the researcher must follow in the footsteps of the clinician and study interviews with the father, the mother and the child from the point of view of each member of the family.

The selection of a system of classification for interpersonal experience which can be useful to clinicians trained in various "schools" presents far greater difficulties. Each school tends to emphasize one kind of interpersonal experience as against another and thus challenges the clinician to make his choice. For the researcher this situation offers a different kind of challenge: can he construct a system based on units so small, so immediately related to manifest phenomena and so simple to observe that they can be used as a common denominator for the various clinical theories by grouping them along several dimensions? Such a system would involve the categorization of material from the transcripts in terms of a fairly large number of classes of discrete kinds of interpersonal experiences. A classification of this type would become a system only when these discrete categories are arranged in several groups representing dimensions favored by a given clinical theory. The same units re-arranged in a different pattern should permit representation of another theory.

Examination of a number of clinical personality theories suggests that they have in common the perception of individual functioning in terms of polarities. We have already used one of the polarities; the antithesis of self-other. In addition, the division of interpersonal experience into that which is accepted by the individual and that which is rejected seems to be fairly characteristic of clinical personality theories. Thus, it will be necessary for each unit in the transcript of the interview to be classified in terms of this dichotomy. We shall, therefore, obtain scores for the individual describing the extent of his self rejection in a given transcript. Next we are faced with the problem of classifying the content of interpersonal experience in such a way that the dimensions used by "schools" such as those of Horney, Freud and Adler can be represented. Furthermore, we will want to obtain descriptions of the balance of forces in the family which

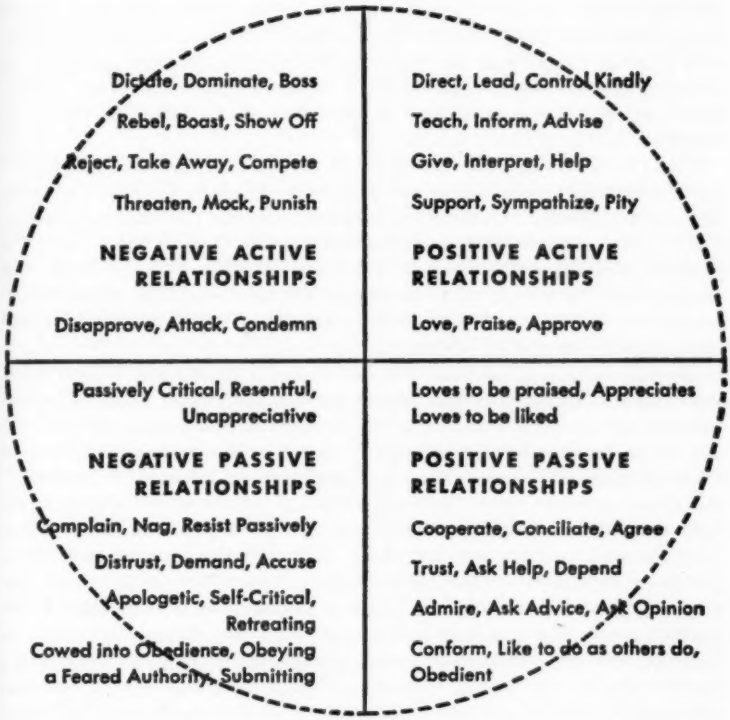

FIG. 1. A system for classifying interpersonal experiences.

bear some relationship to such widely used clinical concepts of family pathology as role reversal between marital partners, sibling relationships between parents and children, etc. For this purpose I suggest an expansion of the systems described by Bales [1] and Freedman, et al.[5] as shown in Figure 1. There, the division of the 20 categories of interpersonal experience into the four quadrants of Positive Active, Positive Passive, Negative Active and Negative Passive relationships illustrates dimensions discussed in Freud's paper on the vicissitudes of instincts.[7] An arrangement of the same categories in terms of Adler's system would require division into active and passive experience of relationships, while Horney's system of dividing interpersonal experience into movement towards, against and away from others could be represented by a division of the circle in Figure 1 into three parts. In summary, the polarities represented in the circle shown in Figure 1, together with the polarity of Acceptance-Rejection, appear basic to a number of clinical personality theories. In order to apply these dimensions to a description of parent-child relationships

we need to know what characterizes the self-experience of parent and child, and how they perceive each other's interpersonal functioning. We need to define just how such a system may be used in order to describe parent child relationships in terms of each individual's conflicts and defense mechanisms as they become manifest in the transcript of treatment interviews.

Our first concern will be the need to make comparable the treatment interviews from which we wish to generalize. Whereas we cannot meet rigorous experimental requirements in the clinical setting, the use of a semistructured outline for interviews with the father, the mother, and the child ensures that these interviews do, at least, tap similar areas of individual functioning. Periodic repetition of the semistructured interview should reveal changes in functioning which accompany the course of therapy.

If such data are available, we can proceed to the last of the three previously mentioned requirements for the systematic study of interview material, the process by which we arrive at a judgment concerning characteristics of the individual. Approaches to this problem are illustrated by the work of Bales,[1] Freedman, et al.[5] and of Mowrer.[11] All these workers agree that classification of interview material requires empathic rating from the patient's view point of the smallest possible unit in the transcript which describes the phenomenon to be rated. Description of the individual is then made in terms of the proportion of items which fall into a given class or subclass of the system used. Such rating techniques have the great advantage of limiting the basis upon which inference about the individual's feeling, motivation, or experience is made. The technique is useful because, although it is based on small units, empathic rating ensures that these are considered in the context of the whole interview. Like all actuarial methods such rating techniques have the disadvantage of leaning perhaps too heavily on frequency or the extent to which a patient is preoccupied with a category and verbalizes about it, as a criterion of importance. This can only be partially remedied by weighting an item in terms of the intensity of affect with which it is produced.

Problems in the Description of Conflict and Defense Mechanisms and their Role in Parent Child Relationships

Criteria of Intra-Psychic Conflict

The extent to which an individual manifests discomfort about his relations with others in the transcript of the treatment interview can be measured in terms of the proportion of the interpersonal experience which he rejects. We shall refer to this as his Self Rejection score. This is a measure which is closely related to Mowrer's [11] Discomfort Relief Quotient. Extent of conflict, however, can also be measured in terms of the pervasiveness of self-rejection in the 20 categories of interpersonal relationships. If we hold constant the factor of quantity

of self-rejection by selecting two individuals who have equal self-rejection scores, one is hard put to know which individual is more conflicted: He who shows a little self-rejection in every conceivable kind of relationship, or he who "concentrates" the tendency to reject his self-experience in a single category such as hating, but shows high concern with this relationship. Similarly, one might examine the individual's relationships with significant others for the pervasiveness of self-rejection in relation to experiences with friends, colleagues, bosses and members of the family and judge the degree of conflict from the proportion of life areas involved in experiences which entail self-rejection. We have not as yet arrived at more than the vaguest speculations concerning the relative importance of pervasiveness versus quantity of self-rejection for measuring degree of conflict.

Furthermore, it must be remembered that while we assume that the treatment interview is a frame of reference in which the individual feels free to confide his problems, and to reveal aspects of his functioning which he does not talk about in ordinary intercourse, we also know that this assumption has to be qualified. Individuals vary in the extent to which they become involved in therapy. Thus, in a sample of 30 parents where mothers were involved in more intensive treatment than fathers, we found that fathers tended to show lower Self Rejection scores and that their verbalizations were more like the clinician's estimate of what might be acceptable to parents attending this Clinic than the mothers'. It follows that if at the beginning of therapy a patient's preoccupation with interpersonal experiences shows no self-rejection, two interpretations are possible: the patient may have only acceptable interpersonal experiences, or he may avoid verbalizations which involve self-rejection. Insofar as Child Guidance Clinics deal with troubled families, the latter is of course, more probable. Such behavior would clinically be interpreted as defensiveness and resistance.

We next might examine the score patterns derived from the analysis of transcripts, with the father, the mother, and the child for evidence of what one might broadly call pathogenic family constellations, i.e. patterns or preoccupation with interpersonal experiences which have been clinically accepted as sources of trouble for parent child relationships. One instance of such a constellation would be the family, so frequently described in clinical records, in which the mother has chronically suffered from unmet dependency needs, and reacts to the frustrations imposed by a passive, dependent husband and an equally dependent child, with hostility and rejection of the child. Such a constellation translated into the language of the variables we have selected, would yield first a pattern of scores on Positive Passive dependent relationships such as liking to be liked, asking for help, etc. which shows that father and child are equally highly preoccupied with this aspect of relationships. Next, the fathers in such families

should show significantly higher scores than the mothers in the area of Positive Passive interpersonal experience, and lastly the mothers should show more preoccupation with active expression of hostility than the fathers. The clinical assumption states that given such a constellation, the mother will respond with inner conflict and ventilate this defensively in terms of child rejection.

The Relation of Parental Conflict and Defense and the Parent's Perception of the Child

Erikson,[4] Levy [9] and many other clinicians have frequently described parental attitudes towards the child in terms of defense mechanisms. Characteristics about which the parent experiences conflict can not be integrated into his own self-experience; they are externalized and seen as attributes to be rejected in the child. Such clinical formulation will lead the researcher to a comparison of characteristics of the parent's self-experience and those which he attributes to the child. Again similarities can be examined from several points of view:

Is there a relationship between the "quantity" of the parent's conflict as measured by his Self Rejection score and the proportion of characteristics rejected in the child (referred to as Child Rejection Scores)? Our recent studies [3] of families attending a child guidance clinic suggest that such a relation exists at the beginning of therapy. A study [2] comparing the relationship between parental Self Rejection and Child Rejection for fathers under all manner of social pressure due to their return from war service, and fathers relatively free from these pressures also suggested that this "spilling over" of rejection onto the child may be a function of the particular kind of stress to which the parent is subject. Perhaps we should ask ourselves, not whether there is a tendency in the parent to project self-rejection onto the child, but under what circumstances the child becomes a scape goat. What kind of relationship experiences are charged with conflict for the parent and become the vehicle for child rejection? Shall we find that certain mothers who have clinically shown difficulty in functioning in their role as women and mothers tend to reject in their sons attributes describing active participation in relationships such as dominating, leading, advising? If these women also reject the child's expression of positive dependency needs, they will leave only one area of functioning free from disapproval; that is those relationship experiences which involve a mixture of hostility and passivity. Such questions can be investigated by examining the parent's pattern of preoccupation when he describes the child in the treatment interview, and will lead us to the next step in investigating parent child relationships, the comparison of the parent's expectations concerning the child and his actual functioning in the treatment session.

The Child's Experience of Interpersonal Relations and the Parents Expectations

We can not help but ask ourselves whether such processes as interojection of parental criticism described by Anna Freud [6] can be traced by this approach. If the parent's rejection of the child is "incorporated" then highly rejected children should tend to show high Self Rejection. In order to test such a hypothesis we must correlate the Child Rejection scores of fathers with the Self Rejection scores of children. A second correlation involving the mother's Child Rejection scores would give us an opportunity of finding out which parent tends to be the more "effective" so far as incorporation of criticism is concerned. It is probable that the age and sex of the children will affect this correlation.

Similarly, an investigation of the extent to which the parent's tendency to attribute certain characteristics to the child are actually manifest in the child's preoccupation with such relationship experiences in treatment, may tell us something about parent child relationships. Interpretation of such correlations, however, offers two possibilities: first, that the parent may be "accurate" in his description of the child; second, that because the parent expects certain kinds of characteristics in the child, the child responds in that particular manner. Clinically it may not be as important to determine whether the correlations obtained are due to "parental accuracy" or to a tendency on the part of the child to act out parental expectations. If the attributes involved are conflict laden for the parent, we would assume that therapy will aim at reducing the interdependence of the parent and the child in this conflict-laden area.

Measuring Changes in Parent Child Relationships During Treatment

It will be recalled that we have postulated the availability of data from treatment interviews with fathers, mothers and children, at various time points in treatment. If such data are available for the beginning, the middle and the end of therapy, how would we test for change in the family constellation?

First, we would expect that all members of the family would show a reduction of intrapsychic conflict as measured by the extent of self-rejection.

Second, we would expect a change in the relationships, between the patterns of preoccupation of the various members of the family. Such changes can be examined on two levels:

1. Changes in the relationship between characteristics of parents and children: Here we can ask ourselves whether the clinical notion that parents attending a child guidance clinic are generally "immature" people is supported by initially high correlation between characteristic

concerns of adults and children. Has this correlation been significantly reduced at the end of therapy?

2. Changes in the family constellation: Such changes can be illustrated by findings from our current studies where at the beginning of treatment highly dependent mothers tended to have children who were unable to verbalize their dependency needs. A significant negative correlation obtained initially was reduced to zero at the end of therapy.

Third, we would expect that the relationship between parental conflict and characteristics attributed to the child will be reduced. With regard to this aspect of change we have recently completed a series of correlations which might illustrate the problems to be anticipated in data analysis. On examination of changes in the relationship between parental Self Rejection and Child Rejection we found that this correlation remained stable and significant for fathers who were not intensively involved in therapy throughout the duration of treatment. For mothers, however, we obtained a different picture. An initial positive and significant correlation between self and child rejection gave way at a later stage in therapy to a negative correlation. On examination of the data derived from the later time sample, it transpired that the group of mothers could be divided into two sections: those who had high Self Rejection scores and low Child Rejection scores and those who had low Self Rejection, but high Child Rejection scores.

We felt that in the interpretation of these results extreme caution was indicated: If we remember the strategies of child guidance, the parent is admitted to the clinic, otensibly because the child has a problem. After what amounts to an initial invitation to projection, the therapist then proceeds to work through relationships between the parent's own life experience and the manner in which he perceives the child. Such a therapeutic procedure should provide us initially with positive correlations between self-experience and child description in the less acceptable areas of the parent's functioning. At a later stage therapeutic effort is directed to increasing the parent's ability to contain discomfort within himself and to cease projecting it upon the child. The negative correlation between the mother's Self and Child Rejection appears to be due to the fact that while one group of mothers was able to so contain their own discomfort, the other group showed if anything an increased tendency to "externalize" hostility. Findings such as these can only serve to point up the complex problems involved in the evaluation of change in parent-child relationships. Far more intensive work with larger samples will be required before we can have any confidence in these indications of possible therapeutic outcomes. Lastly we will enquire whether the child's tendency to interoject parental criticism has been reduced. Here we would expect (and indeed found) a reduction in the correlation between the parent's Child Rejection and the child's Self Rejection.

Some General Problems in Using Interpersonal Experience as the Crucial Variable in the Investigation of Parent Child Relations

That I am in favor of an attempt to formulate research designs in line with clinical thinking and practice will have become abundantly clear in the course of this paper. The selection of interpersonal experience as the crucial variable has this advantage, but it also entails some of the impediments to research encountered in clinical practice. Only a few of these can be mentioned here.

Multiple Variables

The number of comparisons which must be made in the analysis of interview material presents the researcher with very much the same problem as the clinician. Unless we have a very large sample of patient families we shall have more variables than subjects.

The Problem of Social Norms

At present it seems apparent that when an investigator speaks of high scores for hostility, submissiveness etc. he is defining the position of the score in terms of the group he has selected as research subjects. The investigations of Myers [12] and of Hollingshead, et al.,[8] as well as our own studies [3] have shown that clinical populations may come from a very specific social milieu. Since we know too little about the differences which might exist between the acceptability of hostile interpersonal relations in the middle classes and, say in lower social strata, such inference as we make must remain limited to the kind of population we study. Furthermore, similarities and differences between members of the family may have pathogenic implications in one milieu and not in another. Current studies carried out at the Tavistock Clinic for instance suggest that while in "healthy" working class populations marital partners show clearly differentiated role patterns and values, in the more mobile, intellectual middle classes "healthy" couples show marked similarities in this respect. It is our feeling that we are at the beginning of knowledge about such things when we can start asking pertinent questions.

Norms in Relation to Therapeutic Goals and Problems in the Measurement of Change

When we think of the polarities used by clinical personality theories for describing interpersonal experience we can not avoid the suspicion that it is almost as bad to be excessively preoccupied with love as with hate. Pathology is so frequently thought of in terms of "extreme scores" that one can not help but think of the "norm" as the statistical average. Theoretically then, the scores of a patient population should show a U-shaped distribution on such a variable as hostility; the group should fall into those who show excessive hostility and those who are relatively unable to manifest hostility. The task confronting the therapist would consist in reducing hostility in the "excessive" group and increasing it for the "sub-normal" group.

A test for differences in the level of hostility before and after therapy may show no change in mean for the clinic population. Furthermore the score changes of the population may lead some investigators to throw away their data because of similarity to statistical regression. If our clinic population initially shows such a U-shaped distribution, the researcher will be faced with the problem of differentiating between statistical regression of scores and what we might call "therapeutic compression."

Last, but by no means least, measurement of change in interpersonal experiences which may be useful to the clinician involves problems which have been barely touched upon by current work. We know very little about individual differences in the stability of interpersonal experience. Personality is so frequently defined as an enduring system, but will we not find that individuals vary as to how enduring their perceptions, feelings, and responses in interpersonal experience might be? Are differences in variability related to degree of pathology: e.g. could we differentiate neurotics and psychotics in these terms? If we can demonstrate the existence of such individual differences in members of our patient families, shall we find that where the father is the most variable member of the family, response to treatment is different from those families in which he is the least variable member?

Conclusion

Because of time limitations we have restricted ourselves to a very special part of the data which are given by the treatment interview, the transcript of the patient's verbalizations. In our discussion of problems entailed in the study of parent child relations, we omitted many difficulties in data collection and analysis which arise from the fact that members of the patient family give us these data in the course of their communications to the therapist. We have but briefly touched upon problems of validation, and not at all on those arising from establishing reliability of our measures. Perhaps these omissions are not only due to time limitations, but to my own preoccupation with and concern about the urgent need for studies of parent child relation in terms which will overcome difficulties of communication between the "various schools" and can be used by the practitioner. Because parent child relationships are so central a problem for the great body of the "helping professions", it is very much hoped that studies in this field will lead to increased symbiosis between the researcher and the clinician.

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M-P PLANS AND PROJECTS

Summer Workshop Plans

The 1957 Merrill-Palmer Summer Workshops, announced in the Winter number of the *Quarterly,* will apparently be well attended. Plans and prospects are as follows:

The six-week workshop (June 17–July 26) in Interpersonal Relations, with Paul Vahanian as coordinator, will give its students the possibility of expanding their understanding of human relations through various types of participation in the life of the Merrill-Palmer Camp. The advance registration indicates that the students are persons of considerable training and experience, with a large majority of them having doctoral degrees. The approach of the workshop will be personalized in the light of the individual's background and interests, with much attention given to each person's responses to the group situation in which he will share.

The two-week workshop (July 1–12) in Family Life Education, with Dr. Richard K. Kerckhoff and Dr. John W. Hudson as coordinators, is planned for high school teachers of family life education, family relations, effective living, personal adjustment, and other family-oriented classes. Its aim is to give the teacher an intensive experience of current trends in these fields. The workshop will deal with such subjects as the contemporary family, the goals of family life education, values in the classroom, teaching methods and techniques, a review of new textbooks, teaching aids and materials, the use of current research, and the use of counseling as an adjunct to family life education. There will also be the possibility of small discussion groups around specific problem areas, and of field trips. The advance registration as of mid-May is so good that a ceiling will doubtless have to be set for enrollment in the group.

The two-week workshop (August 5–16) in Early Childhood Education, with Keith Osborn as coordinator, will have other staff members as participants. These persons will be drawn from the fields of child development, psychology and early childhood education. The program will be built around areas of mutual interest to the participants, all of whom will have had at least one year of experience as teachers of young children. Drawing upon the experiences and situations presented by members of the group, such areas as these will be considered: freedom and authority, socialization of the child, work with parents, the relation between the teacher and the community, program resources, administrative procedures.

The third Inter-institutional Seminar in Child Development (Aug-

ust 5–15) is again offered jointly by The Merrill-Palmer School, the University of Michigan, Michigan State University, Wayne State University, the Henry Ford Museum and Greenfield Village Schools. The Seminar will again be held at Waldenwoods Lodge, Hartland, Michigan. It is open to graduate students in education, psychology and related fields. Merrill-Palmer's quota of the 30 to 40 students is seven.

Each institution furnishes one or two staff members; those from Merrill-Palmer will be Dr. Anton Brenner and Dr. Leland H. Stott. Greenfield Village is not only furnishing one staff member but is lending financial support for staff living expenses and student grants-in-aid to the amount of $4000.

The approach of the seminar is to provide action and interaction among students and staff rather than to offer a pre-arranged schedule and program. In daily staff meetings, the day's sessions are evaluated and the next day's sessions planned. Students also participate in the planning. Discussion centers around new and current research findings in child development, most of them as yet unpublished. There will be considerable emphasis on the application of research findings to problems of education and schoolroom practice.

The total cost to a student is approximately $100 for the seminar. Grants-in-aid are available. Address inquiries to the Registrar, The Merrill-Palmer School.

Working Conference on Research in Parent-Child Relationships

A working conference on Research in Parent-Child Relationships will be held at The Merrill-Palmer School July 17-25. The conference has been made possible by a research award to Dr. Irving Sigel, who is its organizer. The grant comes from the National Institute of Mental Hygiene, related to the Public Health Service which is part of the U.S. Department of Health, Education and Welfare. The primary purpose of the conference is to assess current methodology used in research work with parents. Dr. Sigel points out that not only is there much overlap in such endeavors, but that there is also the need to sharpen research tools in this field, and thus make more effective the contribution of research to better parent-child living. The conference group will focus on discussing and examining the actual materials used in such research, letting their eventual procedures and outcomes develop from this approach.

The participants, all active research workers in the field, are as follows (as of May 15, 1957):

Dr. Wesley Allensmith, Human Development Laboratory, Harvard University

Dr. Richard Q. Bell, research psychologist in Child Development, National Institute of Mental Health

Dr. Erika Chance, Mt. Zion Hospital, San Francisco

Dr. Von Crandall, chairman research department, Fels Institute, Yellow Springs, Ohio
Dr. Elizabeth Douvan, project director, Survey Research Center, University of Michigan
Dr. Martin Hoffman, project leader, The Merrill-Palmer School
Dr. William Martin, research professor of Child Development, Purdue University, editor of *Child Development*
Dr. Earl Schaefer, research psychologist in Child Development, National Institute of Mental Health
Dr. Leon Yarrow, director, Infant Adoption Research Project, Family and Child Services, Washington, D. C.

Book Reviews

THE SELF: EXPLORATIONS IN PERSONAL GROWTH. Clark E. Moustakas, Editor. 284 pages. Harper & Brothers, New York, 1956. $4.50

References to the self, with its many attributes and potentialities, are appearing with increasing frequency in contemporary psychological literature. In a very real sense these references constitute a "reappearance" of the self, as indicated by Edmund Sinnot, for at an earlier period the self was considered to be a much more "legitimate" topic for discussion and concern than it has been for the past several years.

It is this reviewer's opinion that *The Self,* edited by Clark Moustakas, constitutes one of the most significant contributions to an understanding of self—healthy behavior—that has been made to date. This contribution seems even more significant when it is recognized that the various papers in the book represent theories of personality which have been arrived at quite independently by many illustrious persons from varied backgrounds and schools of training. Another aspect of its significance lies in its clarification of the difference between the self and the self-concept, or self construct. This clarification is not a task of the book, but, to be sure, it is an outcome; for here is a rather full treatment or discussion of the "self," uncluttered by confusing references to the "self-concept" or "self-image." Parenthetically, it is a little perplexing to the reviewer that this distinction is understood by so few persons, particularly among academic psychologists.

The encompassing theme of the book emphasizes the centrality of the self as the essential, unifying essence of the individual. Intrinsic nature, being, and becoming constitute three central concepts of the self. As indicated especially by Maslow and Moustakas, intrinsic nature is the essential "inner", "natural", and, to a greater or lesser degree "unchangeable" core of man. It is in part unique to each individual and in part common to all mankind. Moreover, the major concern or interest of each person is to actualize or realize this essential nature and, thus, to develop a personality. Being, as made explicit in the articles by Lee and Sartre, refers to the total patterning of the unique self in immanent experience. Further, it constitutes those individual qualities of the person which tend to be unyielding, or absolute. Being, then, is discreet and self-contained; it has no "outside" attributes. Thus, it is an ultimate core of reality which has a rigid tendency to persist, even in the face of changes of its qualities or states. The third central concept of self, becoming, carries with it the implication of change and transformation. Hence, to say that each organism has inherent potentialities is to suggest the need to realize

or actualize these potentialities. Self-actualization, then, as indicated by Goldstein, or self-consistency, as suggested by Lecky, is the primary goal of all healthy individuals. Only in the absence of health does one become concerned with such phenomena as tension reduction, self-preservation, drive recognition, etc.

These three orienting concepts of the self, intrinsic nature, being, and becoming, are inevitably involved in all true experience. Thus, all true experience of the self is healthy; and, moreover, it is essential to continued personal growth.

Another significant aspect or premise of that which is common to all the theories presented in *The Self* is an organismic orientation regarding the indivisible nature of the individual and the universal. This point of view holds that involved in all true experience are both self and other, subject and object, individual and universal, idiosyncratic and general. Thus, the world is to be seen as a relational world, a reciprocal blending of personality and environment. One is not made up of the other, but both make up the whole. In a real sense, then, there is but one whole, the totality of Being. This being true, a corrollary fact is indicated, namely, that in responding, the individual responds wholly, or as a totality. His perceptions of his personal world are organized and unified; his life is a patterned process.

Implied in several of the articles and explicit in a few is the contention that only in the personal meanings of experience does reality exist; that, in fact, there is no reality apart from individual reality. Reality, then, is not something that is "out there" to be manipulated in an "objective" fashion, but is, rather, that which is inherent in experience. Only in a purely abstractive or theoretical sense can reality be conceived of as something distinct from the individual. Significant or meaningful reality is the reality of the person-in-experience. Contraindicated, then, is any attempt to define or determine reality for another person. Such an attempt is to meet with resistance and deny the self. The individual alone ultimately determines his own reality. And relations with others should be of such a nature that each person is free to fully and completely express, actualize, and affirm this reality.

A final elaborating theme of the book considers the question of an appropriate and fruitful approach to the study of the individual. The articles by Allport, Angyal, Lecky, Maslow, Smillie, and, especially, Mooney are all to a greater or lesser degree directed to a consideration of this question. While there is some divergence in the points, implicit or explicit, made by these authors, there is rather common agreement that the traditional, so-called "objective" research procedures extant today are inadequate to a really productive study of the individual. This is particularly true when the individual is viewed from the theoretical framework elucidated in *The Self*. Thus, from this point of view, a science which breaks up behavior into categories and looks at it symbolically eliminates the real person, does away with the central personality. Moreover, in doing this, it concommitantly estab-

lishes impersonal and unchangeable 'standards of creation' and, consequently, abrogates entirely the 'personality of creation.' It abstracts to the point of totally ignoring the unique, idiosyncratic qualities of the person; in fact, it abstracts until, in the final analysis, the individual becomes nothing at all. While the type of research that is capable of productive study, to be sure, has not yet been fully developed nor exploited, it is the type of research that is more congruent with the immanent approach to reality discussed by Smillie in his article on "Truth and Reality From Two Points of View." Thus, it is the type of research which does not neglect science as an active human process; which recognizes scientific truth as a continuing creation; which is cognizant of the indivisible nature of "objectivity" and "subjectivity"; which encourages the reciprocal development of "feeling" and "thinking"; and which recognizes the integral relation between fact and value, between testing hypotheses and deriving hypotheses from human experiences, and between the observer and the observed.

In conclusion, whether one agrees with all that is contained within *The Self*, and certainly this reviewer does not, one has to admit of its challenging, provocative character and of its "pointing at" an aspect of human experience that has too long been neglected in psychological theorizing and research.

Glen A. Christensen
Graduate Student
The Merrill-Palmer School

READING IN CHILD DEVELOPMENT. William H. Burton, Clara Belle Baker, Grace K. Kemp. 608 pages. The Bobbs-Merrill Co., New York, 1956. $7.47

The well-defined and carefully directed goal of the author and his collaborators in this volume is to lead the reader from the prevailing sketchy impression of reading as a "tool" curriculum subject which simply interprets the symbolic meaning of words, to a broader concept picture which depicts reading as "a vital part of a rich and varied program of learning experiences through which an individual learns to know and manage himself, to know and mingle with other people, and to know and utilize his environment."

Following the development of this vital and functional viewpoint the text introduces basic principles and practises and seeks to resolve major problems in reading instruction.

The materials in this book have been designed for both the instructor and the student and differ from the usual textbook material not only in the digression from the traditional reading concept but in the broad and comprehensive treatment of such subjects as readiness, oral reading, free reading, reading for meaning, instructional grouping, group needs, individual differences, and evaluation and testing. Three chapters which add to the "wholeness" of the subject treatment are those dealing with visual education, aural reading, and remedial measures for the correction of reading disabilities.

Each chapter content includes exploratory materials called "Questions, Exercises, and Reports" and lists of selected references. These are supplemented by a general bibliography located at the end of the book. Numerous illustrations (pictures, charts, and tests) provide valuable references for the reader.

It is noted that such currently controversial subjects as the place of phonetic analysis in reading instruction and the importance of readiness for reading receive adequate attention but are not allowed to distort the total picture of the many factors which influence success in meaningful reading.

The thesis and content of *Reading in Child Development* are so designed that there is value in reading the text in parts or in total or in referring at times only to its valuable reference material (depending upon immediate need). However, the material throughout this book is so finely selected, so adequately balanced, and so broad in its scope that it stimulates a desire on the reader's part to continue to read to the end. Incidently, the examples of real life experiences and the quotations from literary sources which precede or follow salient points of discussion throughout the chapters are so aptly chosen that they provide a constantly delightful reading experience for the reader—a sort of unexpected dividend!

The instructor who discovers and reads this text will find afterward that the nature of reading has a broader meaning for him, that his understanding of children in their expanding development has grown, and that he feels more adequate to do what he can in his particular and unique teaching situation to provide a specific and positive reading instruction for those under his guidance.

Bertha Beyer Mathews
Teacher, Special Education
Detroit Public Schools

THE NEGRO POPULATION OF CHICAGO: A STUDY OF RESIDENTIAL SUCCESSION. Otis Dudley Duncan and Beverly Duncan. 367 pages. The University of Chicago Press, 1957. $6.00

In recent years there has been a tremendous increase in the number of Negroes in many large American cities. Detroit's non-white population, for instance, increased by more than 100 per cent in the 1940-1950 decade. What brought about this increase? How much of it can be explained by birth statistics and how much by migration? Where in the city did the increases take place? Who was replaced in areas Negroes moved into for the first time? What problems resulted from this population change?

These kinds of matters are dealt with factually for the city of Chicago in the Duncans' study, one of a series of monographs for the Chicago Community Inventory of the University of Chicago. The researchers try simply to present their Census statistics and to leave conclusions to the reader. They do, however, feel that the social

actionist, armed with these data, can effect social planning more successfully than were he to proceed on the basis of hunch alone.

The authors use the concepts of "penetration," "invasion," "consolidation," and "piling up" to describe the stages of neighborhood racial change. However, they deal very little with the early and highly dramatic stage of "penetration" of a "white neighborhood" by the first Negro family.

What does the student of family life see in such a study? For one thing, the close relationship of family life with community factors is evident. Along with statistics concerning population changes, the authors present other statistics depicting family disorganization, housing congestion, and families struggling on inadequate incomes to meet high rental payments.

University cities and towns have the distinction, desired or not, of being highly researched upon. Certainly, with this present volume and with other published studies we know quite a bit about the Negro population of Chicago. How useful are such careful studies of a single city? Will the generalizations stand if they are transported from the shores of Lake Michigan to the shores of the Detroit River? The authors make it very easy for each reader to decide for himself how useful their work is by providing a handy first chapter that summarizes the whole study and tells where in the book one may find those things which are of particular interest to him.

Richard K. Kerckhoff, Ph.D.
The Merrill-Palmer School

HIGHER EDUCATION AND FLORIDA'S FUTURE. Brumbaugh, A. J. and Blee, Myron R. Vol. I, *Recommendations and General Staff Report*, $1.50; Vol. II, *Florida's Economy—Past Trends and Prospects for 1970*, $2.50. University of Florida Press, Gainesville, Florida, 1956.

These two volumes constitute the first parts of a study of the long-range needs of higher education in the state of Florida. It provides the basis for a series of recommendations on "how to develop a system of higher education that will provide the highest quality programs for the greatest number of people at the lowest possible cost." The thoroughgoing nature of the study provides a pattern which other states might well emulate. Its proposals for an expansion of both programs and institutions in higher education are founded on careful analyses of population trends and the economic development of the state. Consequently the authors document their conclusion that Florida's rapidly growing economy will be able to support an expanded system of public colleges necessary to accommodate by 1970 at least three times the present enrollment of students. Actually the real challenge in Florida, according to this study, is not to find ways in which the economy can support higher education, but rather ways in which "programs of research, service and instruction in higher education can support potential developments" in the state.

The study is well organized and presented with great clarity. Unfortunately its plans for Florida's educational future completely bypasses the question of integration in higher education.

William W. McKee, Ph.D
The Merrill-Palmer School

THE YOUNG CHILD IN SCHOOL. Clark E. Moustakas and Minnie Perrin Berson. 248 pages. Whiteside and William Morrow & Company, New York, 1956. $4.00

This type of book has long been needed in the field of nursery education. It should stimulate teachers in nursery centers to take a new look at their goals and philosophy of nursery education and to re-evaluate their practices in the light of these goals. Used by the seasoned instructor in the field, it will also be of value to classes of mature students in preparing for nursery school teaching. However, undergraduate students who have had limited experience with children may find it confusing.

According to the authors this book . . . "is basically composed of the theme and subthemes of our experiences as active workers in education, as researchers viewing the scene, and as parents whose children experienced nursery school." Of most interest to many readers will be the authors' own philosophy of nursery education. Included in the book also is a summary of a questionnaire study of theories and practices in 312 nursery schools and child care centers in the United States. The writers also present pertinent research findings and varying opinions from books and journals.

The first chapter presents four theories of early childhood education—laissez faire, authoritarian education, democratic education, and child-centered education. Each theory is illustrated with a school observation and an interview with the teacher who adheres to that particular theory. The following chapter gives an overall summary of the results of a questionnaire made up of 40 theories and 40 practice items concerning educational theory and practice answered by teachers in 312 nursery centers. The 312 nursery centers include private nursery schools, cooperatives, public school nursery schools, schools for exceptional children, laboratory schools, parochial schools and child care centers under private and public auspices.

Five basic aspects of the education program in the nursery school—physical health and well-being, emotional climate of the nursery school, social values and social growth, intellectual and artistic experience, and parent-teacher interaction—are discussed in the following chapters. The same general outline of presenting information used in the first two chapters is followed in this section. In addition to presenting the results of their survey in these areas, the authors also summarize pertinent research findings and statements from books and articles about nursery education.

The final chapter in which the writers present their own philosophy of nursery education is possibly the most valuable and most interesting in the book. Some aspects of this philosophy are quite original. Regardless of whether one agrees with the authors' point of view, this chapter should stimulate each reader to evaluate his own philosophy of nursery education.

On reading this book one is brought face to face with the paucity of research evidence relating directly to nursery education. The need for research is evident whether it be what the authors term objectified research or the exploratory research which they feel will be of greater value to nursery school teachers. It is unfortunate that the authors made no attempt to evaluate the studies from which they took research findings. Many of the studies quoted are old, and the results should not be accepted without an awareness of the research methods used.

In their summaries of different points of view expressed by authors of books and articles on nursery education, the authors do not indicate in the text the date of publication. In a rapidly changing field like nursery education, it is to be expected that a book published in 1939 would differ considerably with a book published in 1950. If read with an awareness of date of publication, the similarities and differences in the points of view presented provide stimulating reading.

Dr. Moustakas and Mrs. Berson point up a number of relatively unexplored areas in the education of young children. If they stimulate teachers and research workers to search for the answers to the questions they raise, they will have made an important contribution to nursery education.

Ruth Highberger, Ph.D.
University of Cincinnati

BRITANNICA WORLD LANGUAGE EDITION OF FUNK AND WAGNALLS NEW PRACTICAL STANDARD DICTIONARY. 2 vols., 2066 pages. Funk and Wagnalls Co., 1955 and Robert C. Preble, 1956. $35.00

The Britannica World Language Dictionary is built upon the two-volume Funk and Wagnalls New Practical Standard Dictionary. The world-language sections comprise the final 538 pages of Volume II, first of which is a basic list of 6,400 English words with their equivalents in six other languages in parallel columns:

English	*French*	*German*	*Italian*	*Spanish*	*Swedish*	*Yiddish*
breast	sein, *m.*	Brust, *f.*	petto, *m.*	pecho, *m.*	bröst, *n.*	brust, *f.*
cabbage	chou, *m.*	KOHL, *m.*	cavolo, *m.*	col, *f.*	kål, *nn.*	kroyt, *n.*
cancer	cancer, *m.*	Krebs, *m.*	cancro, *m.*	cáncer, *m.*	kräfta, *nn.*	rak, *m.*

Following sections list the foreign words with their pronunciations and English equivalents:

French	*Pronunciation*	*English*	*Spanish*	*Pronunciation*	*English*
sein, *m.*	SANG	breast	pecho, *m.*	PEH-*choh*	breast
cancer, *m.*	kahn-SEHR	cancer	cáncer, *m.*	KAHN-*sehr*	cancer
German	*Pronunciation*	*English*	*Swedish*	*Pronunciation*	*English*
Brust, *f.*	BROOSST	breast	bröst, n. (V)	BRÖST	breast
Krebs	KRAYBSS	cancer	kräfta, *nn.*	KREF-tah	cancer
Italian	*Pronunciation*	*English*	*Yiddish*	*Pronunciation*	*English*
petto, *m.*	PETT-*toh*	breast	brust	BROOST	breast
cancro, *m.*	KAHNG-*kroh*	cancer	rak, *m.*	RAHK	cancer

Each foreign language section includes lists of cardinal and ordinal numbers; days of the week, months of the year; equivalents of first names; and phrases useful under various circumstances. Finally in each foreign-language section is a condensed but complete grammar of the language.

The product of the joint effort of more than 150 scholars from all over the world, all specialists in one or more of the languages employed in the work, these volumes already have been acclaimed for their content and for the simplicity and clarity of presentation achieved by conveying all phonetic values with familiar English spelling. Those engaged in professional and scientific pursuits will find many reference uses for this dictionary in corresponding with persons to whom the other tongues are native and in working with the literature in those languages.

Ralph E. Sloan
The Merrill-Palmer School

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CREATIVE ACTIVITIES. Revised by Dorothy Haupt and D. Keith Osborn, of the Merrill-Palmer School staff. 1955. viii + 104 pages, $1.00; 10 or more copies @ $.75.

LONGITUDINAL STUDY OF INDIVIDUAL DEVELOPMENT. Leland H. Stott. The Merrill-Palmer School. 1955. x + 116 pages, $2.75; 10 or more copies @ $2.00.

THE MERRILL-PALMER LOGARITHMIC DEVELOPMENTAL GRAPH. Charles G. Jennings and S. Idell Pyle. Twenty-five forms, 8½ x 11 inches, $1.00; 100 forms, $3.50.

INDIVIDUAL AND MARRIAGE COUNSELING INVENTORY. Aaron L. Rutledge. 20 Folders, $1.00; 50 Folders, $2.00.

REFLECTIONS ON REFLECTION OF FEELINGS. Clark E. Moustakas and Roger J. Callahan. *J. Social Psychol.* 43:323-331 (May) 1956. 25 cents.

AN OBJECTIVE METHOD FOR THE MEASUREMENT AND ANALYSIS OF CHILD-ADULT INTERACTION. Clark E. Moustakas, Irving E. Sigel, and Henry D. Schalock. *Child Development* 27:109-134 (June) 1956. 50 cents.

* THE TEACHER AND THE CHILD: PERSONAL INTERACTION IN THE CLASSROOM. Clark E. Moustakas. 265 pages. McGraw-Hill, New York, 1956. $4.50.

* THE NURSERY SCHOOL AND CHILD CARE CENTER. A parents' and teachers' guide. Clark E. Moustakas and Minnie Perrin Berson. 224 pages. Whiteside, New York, 1955. $3.50.

* CHILD DEVELOPMENT: PHYSICAL AND PSYCHOLOGIC GROWTH THROUGH THE SCHOOL YEARS. Marian E. Breckenridge and E. Lee Vincent. Third edition, 497 pages. W. B. Saunders Co., Philadelphia, 1955. $5.00.

* GROWTH AND DEVELOPMENT OF THE YOUNG CHILD. Winifred Rand, Mary E. Sweeny, and E. Lee Vincent. Fifth edition revised by Marian E. Breckenridge and Margaret Nesbitt Murphy. 523 pages. W. B. Saunders Co., Philadelphia, 1953. $4.50.

DESIGN FOR HAPPY MEALTIMES. Filmstrip of 48 frames accompanied by a "Discussion Guide." Produced by the Merrill-Palmer School. $3.50 per print.

APPETITES AND ATTITUDES: A VIEWPOINT ON FEEDING THE YOUNG CHILD. Muriel Ginsberg Wagner. Reprint: *Jour. Amer. Dietet. Assoc.* 30:329-334, 1954. 15 cents.

THE LONGITUDINAL APPROACH TO THE STUDY OF FAMILY LIFE. Leland H. Stott. Reprint: *Jour. Home Economics* 46:79-82, 1954. 4 pages. 15 cents.

A STUDY OF THE SUBTESTS IN THE REVISED STANFORD-BINET SCALE, FORMS L AND M. Virginia Van Dyne Fleming. Reprint: *Jour. Genetic Psychology* 64:3-36, 1954. 35 cents.

* GUIDE FOR ADMINISTERING MERRILL-PALMER SCALE OF MENTAL TESTS. Rachel Stutsman, World Book Co., 2126 Prairie Ave., Chicago, Illinois.

* TEST MATERIALS. C. H. Stoelting Co., 424 N. Homan, Chicago 24, Illinois. (Catalog available.)

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